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# The Amerindians of the Canadian Northwest in the 19th Century, as seen by Emile Petitot

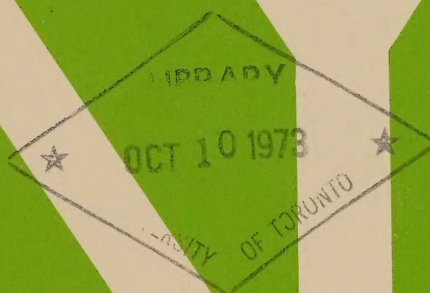
Volume 1: The Tchiglit Eskimos

edited by Donat Savoie

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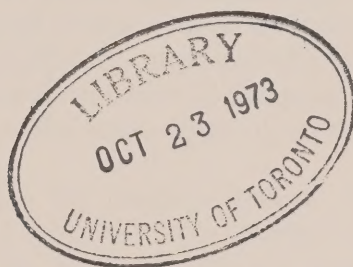
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THE AMERINDIANS OF THE CANADIAN NORTHWEST IN  
THE 19TH CENTURY, AS SEEN BY ÉMILE PETITOT  
VOLUME 1: THE TCHIGLIT ESKIMOS

Edited by Donat Savoie

Copies of this report may be obtained on application to the Chief, Northern Science Research Group, Department of Indian Affairs and Northern Development, Ottawa.



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## FOREWORD

This publication of materials abstracted from the voluminous writings of Fr. Émile Petitot on the native peoples of the Western Arctic and the brief preliminary biography should be an initial step towards filling the great lacuna in our knowledge of this region in the early days of historic contact. It is our hope that native people in particular will find these two volumes of interest and value. In much of the current cant about "the Arctic, land of the future" is an implication that the Arctic is "the land with no past". If these volumes can in a modest way show some of the richness and variety of Indian and Eskimo ways of life as they were before some of the devastating changes of the last century, then they are abundantly justified.

The materials presented here are only a small portion of Fr. Petitot's work. Topically they cover only ethnographic data and regionally they cover only the Mackenzie River Delta. The Delta was not the centre of Fr. Petitot's interest and work, but it is clear that he was a careful observer of the events and conditions he encountered there in his travels. This relatively narrow topical and geographical treatment of Fr. Petitot's work follows directly from the terms of reference of the Mackenzie Delta Research Project, of which these volumes are a part. Most of the Project's reports concern events of the last few years. Fr. Petitot's work provides another and unique time perspective. Many of the features of the aboriginal ways of life are gone although some persist into the present day.

The voice is faint now, but it rings clearly in these pages. It is the voice of "the old ways" extending back to a time before the events of the fur-trade era which are sometimes too readily accepted at face value as those of aboriginal times. It is the voice of grandfathers and great-grandfathers of people who live in the Delta today. I am sure the grandchildren and great-grandchildren of the people whom Petitot knew and lived among will hear and recognize the voice; others of us are privileged bystanders.

As one reads through the massive volume of Fr. Petitot's manuscripts, publications, and personal letters, one hears another voice — the voice of one who loved the native people of the region and who was loved by them. Petitot was a keen and astute observer; he had a subtle and inquisitive mind and an encyclopaedic knowledge. He was a giant, but his full stature has not been perceived, at least in the English-speaking tradition of anthropologists who have followed him. If these volumes let us hear his voice and let us see more clearly the breadth and depth of this man, then their second objective has been achieved.

Ottawa, June, 1970.

Derek G. Smith,  
Co-ordinator,  
Mackenzie Delta Research Project.



We should like to express our gratitude to:

the personnel of the Northern Science Research Group, Department of Indian Affairs and Northern Development, especially to Mr. A.J. Kerr, Chief, and Mr. Derek G. Smith, Research Officer, whose interest in our research, pertinent discussions and original points of view were a constant stimulus during the performance of this task. We thank Mr. Peter Usher, Research Officer, for his kind assistance with the geographical maps;

the Congregation of the Oblates of Mary-Immaculate who greatly facilitated our work by providing numerous documents and manuscripts;

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to Mr. Frank Auger, Professor of Anthropology, at the University of Montreal, for many services rendered;

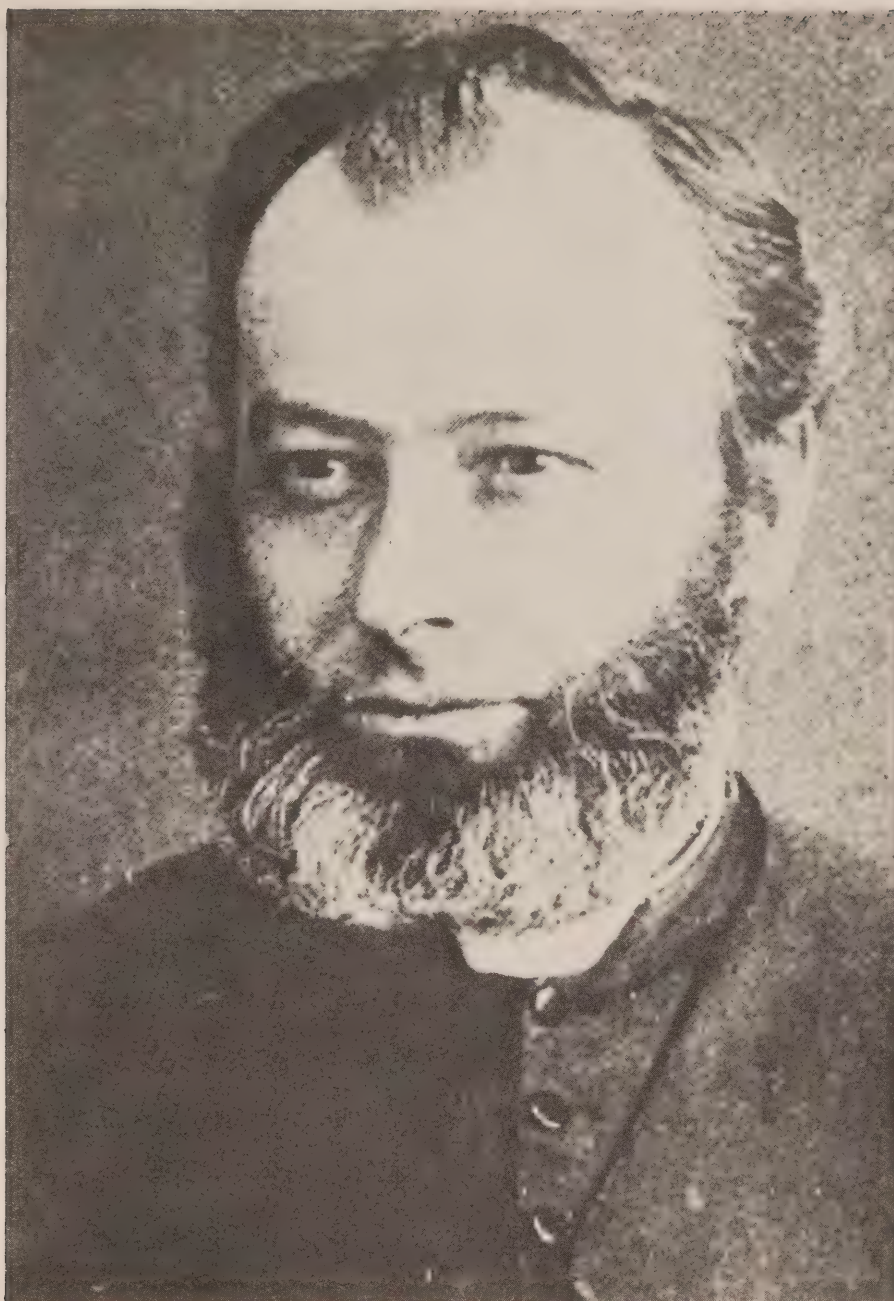
to my wife Mrs. Lise Mayrand-Savoie, whose encouragement and unfailing patience made this research possible;

finally to all who, directly or indirectly contributed to the accomplishment of this work.



I dedicate this work to the Reverend Gaston Carrière, O.M.I., without whose precious co-operation a substantial part of this study could not have been successfully carried out. Our discussions together were most fruitful and contributed significantly to the progress of my research. In addition, Father Carrière kindly agreed to go over my typescripts and to suggest certain changes that have been embodied in the texts.





1. *Émile Petitot*  
1838-1916



*Mitchi Pitchitork, Tchik*  
*raynark iyayé: Mr. Petitot*  
the son of the sun.

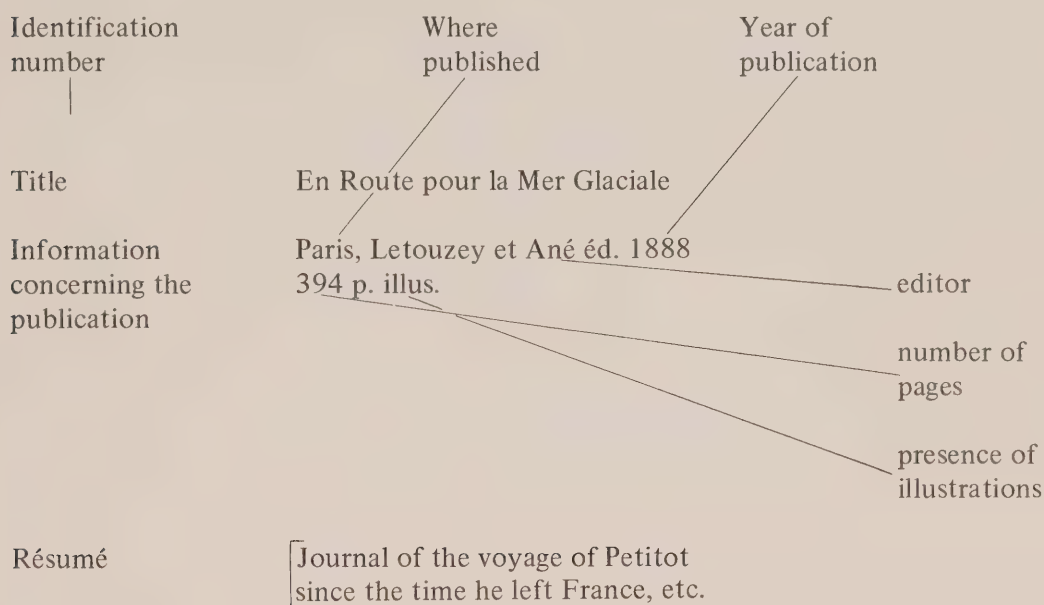
*Noulloumallok-Innonarana,*  
*Tchiglît Eskimo.*



## NOTE TO THE READER

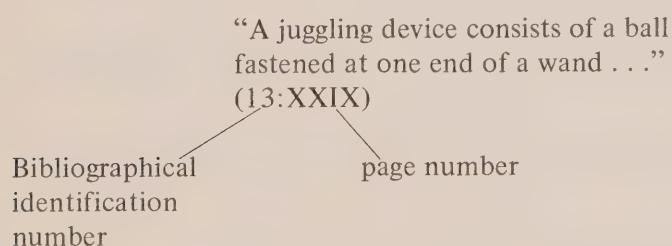
Each entry in the bibliography is numbered consecutively. The number then appears at the left of the title, which is followed by information concerning the place and date of publication and a résumé of the contents.

Example:



All quotations from a text are identified by the bibliographical reference number, followed by the page numbers.

Example:



Any words (at the beginning or at the end of a sentence) omitted from a quotation are replaced by three suspension points. This selection process is found necessary to point out the ethnographic fact as observed by the author.



## PHONOLOGIC NOTES

“The Mackenzie Eskimo dialect comprises 28 letters. They are: a, b, ch, greek letter “khi”  $\chi$ , é, è, oe, g, h, i, dj, k, l, l', m, n, tilde ñ, o, p, greek letter “rho”  $\rho$ , s, t, ts, u, v, w, y, z,

A as in the French words *avare* or *amour*.

B as in the French words, *barque* or *bambin*.

CH as in the French words *charmant* or *chant*.

$\chi$  expresses a guttural blowing which precedes certain vowels or accompanies the consonants g and  $\rho$ . It is rarely used.

É brief and closed, is sounded as in the French word *bonté*.

È long and open as in the French word *tête*.

OE equals the French mute *e*, and is pronounced *eu* as in the French word *heureux*.

G always has a hard sound as in the French words *guêpe* or *guidon* (When followed by an apostrophe (G'), it is accompanied by the blowing sound expressed by the letter  $\chi$ ).

H as in French: *héros*, *hardes*.

I as in French: *image*, *imiter*.

Dj has a pronunciation intermediate between DJ and DZ. Pronounce either of those double consonants with your teeth clenched.

K as in the French words: *cabane* or *kabyle*.

L as in the French words *lame* or *léger*. (If doubled, it is never palatalized)

L' equals *chl*, accompanied with a palatal blowing, produced by twisting the tongue into a corner of the mouth. Its use is very rare.

M as in the French words: *maison* or *même*. If final, it is always voiced, as in the Latin words *gladium* and *suam*.

N at the beginning of a word is sounded as in the French words *nager* or *nébule*. In the middle or at the end of a word it is sounded as in the Latin words *innumerabilis*, *non* or *musicen*.

N is nasal and forms a diphthong with the preceding vowel, as in the French words: *enfant*, *ingrat*, *ondoyer*, and in the Latin: *unda* and *nonne*. When, in the interior of a word, it is followed by another vowel, it does not link with it, but requires a hiatus.

O is sounded as in the French words *opérer* or *commode*.

P as in the French words *paradis* or *pape*.

P expresses the hard rolling R of the Arabs. Followed by an apostrophe (') it becomes even more guttural and is accompanied with a palatal blowing. The soft R, as pronounced in central France, in Spain, in England, etc., does not exist in Eskimo.

S is sounded as in the French words *savoir* or *souci*. It is rarely used. Its sound remains the same between two vowels.

T is sounded as in the French words: *bonté*, *tout*, *tendre*. It preserves its hard sound even in front of *i*, as in the French: *nous portions*.

TS has a sound that is intermediate between *ts* and *tch*. Pronounce it with clenched teeth as you would the double consonant *dj*.

U is pronounced like *ou* in the French words *ours*, *pour*, *cou*.

V as in the French words *van* or *vouloir*.

W is simply the letter U forming a diphthong with the following vowel or syllable, as in the English words *will* or *wen*. Therefore pronounce WA like the French word *oie*. WI like *oui*, etc.

Y as in the French words *yack* or *yèble*, but not as in *royaume* or *ayant*.

Z as in the French words *zigzag* or *zèbre*. It is usually linked with the consonant D, which never occurs alone.

## REMARKS

1 – The digraph GN is never palatalized as in the French word *agneau*; the consonant G preserves its proper phonetic value, linking with the preceding vowel or syllable, as in the Latin: *ignis*. Thus *ignepk* (fire) is pronounced *ig-nepk*.

2 – Consonants at the end of words preserve their value and must be voiced, as in Latin.

3 – There is affinity between the consonants B, M, P and V; the digraphs TCH and DJ; S and DZ; CH,  $\chi$ , G, K,  $\rho$  and Y. Those consonants are therefore permutable.

4 – Most Eskimo words start with one of the vowels A, É, I, O, U or with the guttural consonant K, which also ends them in most cases. No Eskimo words start with the consonants B, D, G, L, R,  $\rho$ , S or Z.

5 – To speak Eskimo properly, it is essential to talk slowly, in a soft voice but in a very accentuated tone, with due regard for prosodical values. For this purpose, I shall put a grave or circumflex accent on the long vowels.

6 – In the genitive or possessive cases, the K changes and softens into a G or a *ρ*.  
Ex: *tçiktçik* (marmot); *nappartum-tçiktçiga* (fir tree marmot), field-mouse.”

(13:XXXIX-XL)



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## INTRODUCTION

As mentioned in the preface, this research is part of an overall study of the populations of the Mackenzie Delta.

The primary purpose of this work is to provide the inhabitants of that area, the Eskimos and the Indians, with a description of the life led by their ancestors during the last century, as related by a person who spent twenty years of his life among them. In addition, this ethnographic material will permit workers in the field of the social sciences to initiate or to follow up research on that region.

The work plan which has been followed throughout this research started by a compilation of the bibliography of Émile Petitot. On many occasions the author supplies in his writings a list of most of his works. The Oblates Historical Archives, in Ottawa, and other archives of the Congregation of the Oblates of Mary-Immaculate also have many personal letters and reports from the missionary. Other important sources have been the specialized bibliographies of the Arctic Institute of North America, the Stefansson Collection, etc. To this bibliographic material we have added a list of authors who have published reviews, notices or biographical notes on Petitot.

The ethnographic material has been selected with due regard for the author's views. We have carefully avoided textual suppressions so that quotations might remain in their context. The very quality of the document, i.e. its representative character, whether complete or not, has been, we hope, particularly respected.

This selected material has then been classified into categories, so as to constitute an orderly presentation. In choosing the categories, we sought, once again, to respect the context in which the author wanted to present his observations. The categorized material is however presented with appropriate comment when this appears necessary for a better understanding of the text. In carrying out this categorization process, we have referred to the following books:

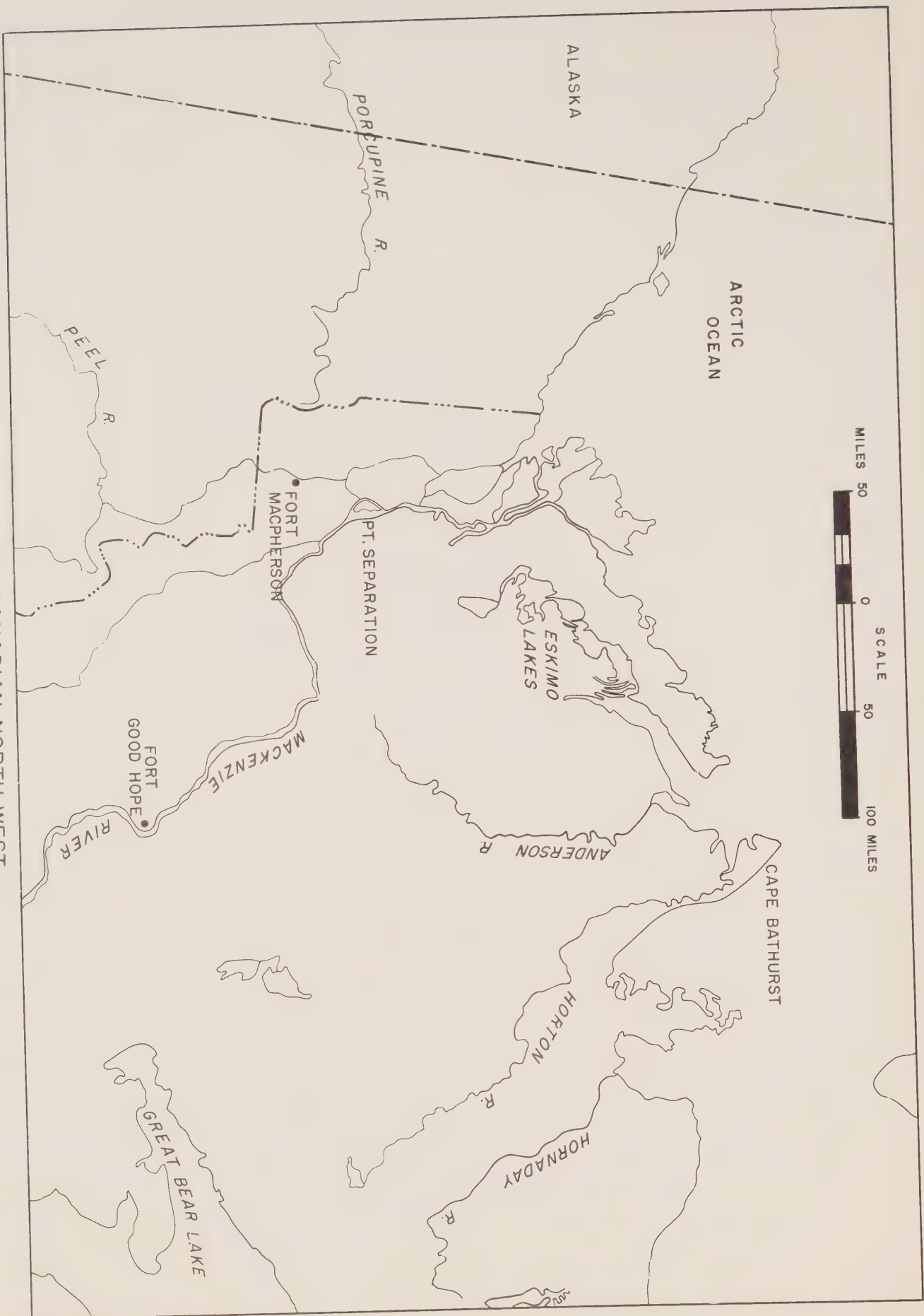
- |                       |  |
|-----------------------|--|
| Leroi-Gourhan, André  | <i>L'Homme et la Matière</i><br>Sciences d'Adjourd'hui, Collection<br>dirigée par André George.<br>Edition Albin Michel, Paris, 1943.  |
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| Murdock, George Peter | <i>Outline of Cultural Materials</i><br>14th revised edition. Behaviour<br>Sciences Outlines — Volume 1.<br>Published by Human Relations Area<br>Files Inc. New Haven, 1961. |

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*Initiation à la recherche dans les sciences Humaines*  
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PART I  
ÉMILE PETITOT

MAP OF THE CANADIAN NORTH WEST



The Oblate missionaries have been present in the history of the Canadian Northwest since the middle of the 19th century. While proselytizing among the Indians and the Eskimos, they observed the customs of these people. Their contribution to a better knowledge of those cultures is historically very important. Moreover, those missionaries have been agents of social change; unfortunately, at present only a few and sometimes only partial records are available on the significance of those transformations.

One of those missionaries, Émile Petitot, has been a leading figure in the development of the scientific knowledge of this vast country.



## Chapter 1

### Biography of Émile Petitot

So as to provide a better understanding of the life of Émile Petitot, we have divided the biographical chapter into two parts. The first one will refer to the main periods of his life, especially the years 1862 to 1883 that he spent in America. The second part will deal exclusively with the scientific contribution of the missionary.

#### A) HIS LIFE

##### Period 1838-1862

It was at Grancey-le-Château (Côte d'Or), France, that on December 3rd, 1838 the birth took place of Émile Fortuné Stanislas Joseph Petitot, son of Jean-Baptiste Petitot, watchmaker, and of Thérèse Julie Fortunée Gagneur. Some of his writings are dedicated to his sister Fortunée and to his brothers Auguste and Victor. On September 27th, 1860, he entered the Congregation of the Oblate Missionaries of Mary-Immaculate, at Notre-Dame de l'Osier (Isère), after completing his secondary studies at the Little Seminary and Catholic College of the Sacred Heart, at Marseille. He was ordained priest on March 15th, 1862, by Mgr Patrice Cruice, Bishop of Marseille.

These are the sole available data regarding that period; Petitot himself never talked of the first twenty-five years of his life.

##### Departure for America

On March 27th, 1862, he left Marseille for Dieppe, where he took the boat for England. He went to London and thence to Liverpool where eight days later he sailed for Canada on board the S.S. Norwegian, of the Allan Line. His original destination had been the Red River, a small French-Scottish colony that has since become the province of Manitoba. Having run into rough seas, the Norwegian stopped only at Portland, Maine. Petitot traveled through New England to Montreal, where he was scheduled to meet Father Émile Grouard, who was to be his new travelling companion to Athabaska. *En Route pour la Mer Glaciale* relates his voyage from France and then to the Great Slave Lake. On May 5, he left by boat with Mgr Alexandre Taché and Father Grouard to continue his trip through the northern part of the United States towards St. Boniface.

During the trip, the passengers met with hostility on the part of Chipewyan Indians. But the boat's captain having given a keg of whisky to the Indians so as to pacify them, the passengers were unmolested. Seeing the Chipewyans pounce on that keg, Petitot wrote:

"I realized that day that if anyone should ever want to destroy the Red-Skins completely, it would be done more surely than by means of fire and weapons. All that need be done would be to put a few casks of spirits at their disposal."

(1: 157)

L'an mil huit cent trente-huit, le quatrième jour du mois de  
 Décembre, à dix heures du matin; Pardevant nous Louis Dupuy  
 premier membre du conseil municipal de la commune de Grancy le  
 Chateau, chef-lieu de canton, Département de la Côte d'Or, faisant  
 les fonctions d'officier de l'état civil de la dite commune, à dessein  
 de marier et d'ajoindre, a comparu Jean Baptiste Petitot, âgé de  
 cinquante six ans, horloger, domicilié audit Grancy le Chateau,  
 lequel nous a présenté un enfant du sexe masculin, né hier, trois  
 Décembre, à onze heures du matin, en son domicile audit Grancy  
 du mariage contracté à Marseille, Département des Bouches du  
 Rhône le quinze février mil huit cent vingt-huit, entre lui  
 déclarant et Eulise Julie fortunée Gagnant, son épouse, à  
 laquelle il a déclaré donner le prénom d'Emile  
 Fortuné; lesdites déclaration et présentation faite en  
 présence de Jean Morisset, marchand, âgé de cinquante trois ans  
 et de Simon Lhuillier, instituteur, âgé de vingt-cinq ans  
 tous les deux domiciliés audit Grancy le Chateau, et ont les  
 témoins signé et le déclarant, signé avec nous le présent acte  
 de naissance, après qu'il lui en a été fait lecture;

Morisset

Petitot

Lhuillier

(S. M. P.)



3. *Émile Petitot before leaving for America.*

On May 26, 1862, he arrived at Fort Garry and St-Boniface. There he met some French-Indian Métis whom he praises in these terms:

“It is in those life struggles that those old-time French ‘coureurs de bois’ distinguished themselves. . . They are the ones who made of our American descendants, the Métis of Canada and of Louisiana, an exceptionally virile race. . . They are the ones who hardened and shaped the many missionaries that France kept sending to those faraway regions. It is therefore only right that the people of France should know about those countries that have been the seat of the exploits, the adventures and labours of so many sons of France.”

(1: 164)

Petitot expressed there respect and sympathy for the inhabitants of this country. Those feelings inspired him with the force, the taste and the ambition to discover those areas and the people who live in them, and this is what led him to the Arctic Sea.

### Great Slave Lake

On June 3, in company with Father Grouard, he left the shores of the Assiniboine and, on the 8th, set off for the Northwest. At St-Boniface, he had received instructions to go to Fort Good Hope to replace Father Henri Grollier, who was ailing.

On June 13th he arrived at Norway-House or Pike River (Rivière aux Brochets). Near Churchill River, more exactly at Frog Portage (Portage des Grenouilles) (55°25' lat. N. and 101°15' long. W. from Paris), he met Chipewyan Indians, the southern most members of their nation to be found in this area which they share with the Forest Crees. Their real name is *Dènè* (men).

During that trip, he had started compiling a French-*dènè* dictionary which he kept enlarging as time went on. At Athabaska Lake, point of arrival for Father Grouard, he spent a few days with some Métis and Indians. Those people had nicknamed Petitot: *setzain sout cané benarek eceta* (the father wearing metal on his nose).

He went on alone to Great Slave Lake which he reached at the beginning of August 1862. Shortly thereafter, he went to Fort Providence, at the western extremity of the lake, where Father Zéphirin Gascon and Brother Louis Boisramé had already arrived. The three of them were to build the mission at Divine Providence.

He remained there till March 1863, although he made several trips to the St. Joseph mission (Fort Resolution) to meet Chipewyan Indians, Yellowknife Indians and the ones of Buffalo Lake (lac aux Buffles) (*Edjiéré-troukénodi*). At this latter place the Indians called Petitot: *Yalt<sup>e</sup>i-Deg<sup>e</sup>ezè* (the egg-shaped praying one), a probable reference to the missionary's portliness. Four months after his arrival at Great Slave Lake, he started with *Ekunélyel* as his preceptor, to learn the *tchippewyan* language, at the same time enriching his French-*dènè* dictionary.



4. *Yellow Bear, Chipewyan chief, at Red Lake.*

Their living conditions being precarious, the missionaries survived only by engaging in barter with the Indians. Humiliated at having to resort to this expedient, Petitot describes his feelings as follows:

“Certain missionaries have been reproached with engaging in barter. It is true that they do. In wild, undeveloped territories all missionaries, Catholic or Protestant, are reduced to that humiliation. These requirements of our profession are hard on the pride of a priest.”  
(1: 316)

The missionary's first attitude towards the Indians had been one of deep understanding and great kindness, but now he found it necessary to adopt a policy of firmness with regard to their claims and demands of all kinds. Those conditions had induced in him a feeling of insecurity, and he had applied to his Superior for a transfer.

In March 1863, he crossed Great Slave Lake for the sixth time when he took charge of St. Joseph mission on Moose Island (Île de l'Original). He visited the Dog-rib Indians whose habitat was between the Great Slave Lake and Great Bear Lake. He remained at that mission until August 1864 when he went down by barge to Fort Good Hope, on the lower Mackenzie, to replace Father Grollier who had died June 14th, 1864.

### Anglican Ministers

Shortly before leaving for his new mission, Petitot was visited by an Anglican minister who urged him to stay on at Fort Resolution. During the conversation, Petitot informed his guest that a new mission soon to be established at Providence would eventually become the new seat for the district. The Anglican minister was annoyed by this unexpected piece of news and a heated argument ensued between the two men. According to Petitot's testimony, relations between Catholic and Protestant missionaries in the North were probably quite strained at times.

“Grouard and I had already had many an occasion to realize that as a ‘teacher of Christianity’ man was a complete cipher. Being devoid of faith, he could not communicate it to others. But he had something which, even more than a lack of convictions, is inimical to the success of an apostle; he had a copious dose of stupidity, and that is what made the poor devil's behaviour pardonable. The poor man. . . who had just signed a four year contract with his bishop at Red River, did not go to Fort des Liards, as he had told me he would,. . . he went on to Russian America (Alaska) where he ministered at Fort Yukon. The following year, I learned that he had baptized *Sawiya*, dreaded chief of the *Kouchâ-Kouttchin*. . . but leaving him in possession of five wives. — Such facts must needs be divulged so that people may know on what conditions and with what evangelical morals the poor Protestant ministers achieve some of their conquests.”  
(1: 322-323)

The disagreements between Petitot and the Anglican ministers did not stop here. He was more and more convinced that all the efforts of Protestantism to take root in the country made their missionaries' position increasingly discreditable.

"It must be said that its apostel, one Bompas, seems to do all he can to provoke general hilarity. This character is now making use of the baptism ritual as a means of securing adherents. He baptizes all the Loucheux he runs across, then convinces them that they are thenceforth necessarily bound to his faith and can no longer become Catholics. . . . Recently, having induced young couples to get baptized, he called a meeting of all English-speaking employees at Fort MacPherson. . . and, addressing the cook, said: 'Anderson, have you some water in the kitchen? —No, Sir. —Well then, bring me a cupful of snow! ' When this was brought in, he poured on the snow the contents of a teapot. . . and this tea-soaked and as yet unmelted snow he flung into the face of the two catechumens, saying: 'William, Margaret, Amen! ' Such, right now, is the plight of Protestants. . . Their baptism has become nothing more than a derisive and perfectly invalid ceremony."

(166: 158-159)

From Good Hope, on March 7th, 1865, Petitot left by himself to visit the Eskimos of the Anderson and Mackenzie Rivers.

### The Tchiglit Eskimos

The missionary visited the *Tchiglit* only five times in the space of thirteen years and spent the summers of 1868 and 1869 among them. In March 1865, he was at Fort Anderson, better known as Eskimo Fort. On the 16th of that month, he met some Eskimos there, including *Noulloumallok-Innonarana*, "chief" of the *Tchiglit*. Two days later, he was on Anderson River, on route for the Arctic Sea. He made that whole trip in the company of *Noulloumallok*, sharing his food and shelter. *Noulloumallok*, had great respect for Petitot whom he called: *Mitchi Pitchitork Tchikraynarm iyayé*, (Mr. Petitot, son of the Sun). According to the missionary, his Indian guide was so afraid of the Eskimos that they had to return to Fort Anderson at a time when they were only four hours walk from the Arctic Sea. There, a letter from Father Jean Séguin, his companion at Good Hope, was urging his prompt return.

On October 22nd, 1865, he went out again towards the Arctic Sea but failed to reach his goal; he therefore stayed among the Loucheux. Having returned to Fort Anderson, he left for the country of Bâtards-Loucheux, on the upper Anderson.

Three years had passed since an epidemic which, in 1865, decimated the population in the Northwest.

In the spring of 1868, Petitot was again given permission to visit the Eskimos. Despite the influence he claimed to possess among the Eskimos, he had many enemies among them who openly displayed their dislike and mistrust. Some of them believed he had been the cause of the 1865 epidemic and wanted to do away with him. His two Hareskin guides, terrified, were begging him not to stay. He therefore went back to Good Hope.



5. The Sio-ichpô-Onclig or Anderson River.

On June the 1st, 1869, he set out once more, but again his Indian guides, afraid of the Eskimos, diverted the canoe and fled into the woods.

Several years later, on June 5th, 1877, Petitot took a boat for Fort MacPherson. His Superior had forbidden him to follow the Eskimos in their camps. His mission was to be limited to meeting with them at Fort MacPherson. But he was greeted by them with cries of: *O Perk Pitchitork! ô innok-toyok!* (O Father Petitot, O great man, great man! ) They urged him to come and establish a mission on the shores of the Arctic Sea, but he had to decline their invitation.

After the Eskimos had gone, factor Baptiste Boucher appealed to Petitot to go to Alaska where the *Dindjié Rhane-Kouttchin*, or River people (Gens du fleuve) and the *Kouchâ-Kouttchin* or Giant people (Gens géants) were hoping he could come. A messenger had just arrived from Alaska especially for this purpose, but again Petitot had to decline.

In several passages of his book *Les Grands-Esquimaux*, the author expresses some of his views regarding the Eskimos. In a note to the reader, he criticizes the moral aspect of their behaviour:

“This book is not for the young. Eskimos cannot be models to them in any particular. The human traits exhibited by those people of the far North are not ones that can be set as examples to young people of good moral and Christian upbringing. . . And yet I could not feel compelled to tone down the unedifying picture and to look upon it with unconcern merely out of fear of offending certain overprudent ears. Still I would consider as Pharisees people who would be scandalized by these pages on the charge that they demonstrate how a base nature cannot of itself rise above a certain standard of morality very inferior to our own.”

In his monograph on the *Tchiglit* Eskimos, he writes:

“... this nation displays intelligence. This is amply demonstrated by their native ingenuity, their love of work and the relative degree of comfort they have achieved in their daily lives. Thieving, irascible, mendacious, distrustful, unreliable, they take on with you an attitude of overwhelming conceit, treat you as inferiors or, at any rate, as equals. . . they are shameless, dishonest, laugh impertinently at anything you say or do, ape your every action. . . break, destroy or steal anything that does not belong to them, and are ever ready to thrust a knife into the midriff of anyone who happens to turn up. . . the Eskimos do have moral qualities and human virtues. . . they are hospitable. . . fearless. . . They remember benefits received, are devoid of jealousy and show consideration for one another.”

(13: XII-XIII)

### The Dènè-dindjié Indians

In *Autour du Grand Lac des Esclaves*, Petitot relates all the major events he witnessed during the three years he spent around Great Slave Lake. On June 8th, 1862, he showshoed to l'Île de l'Original where he remained until August 16th, 1864, when he definitively left St. Joseph mission for Good Hope mission. In October 1878 he again

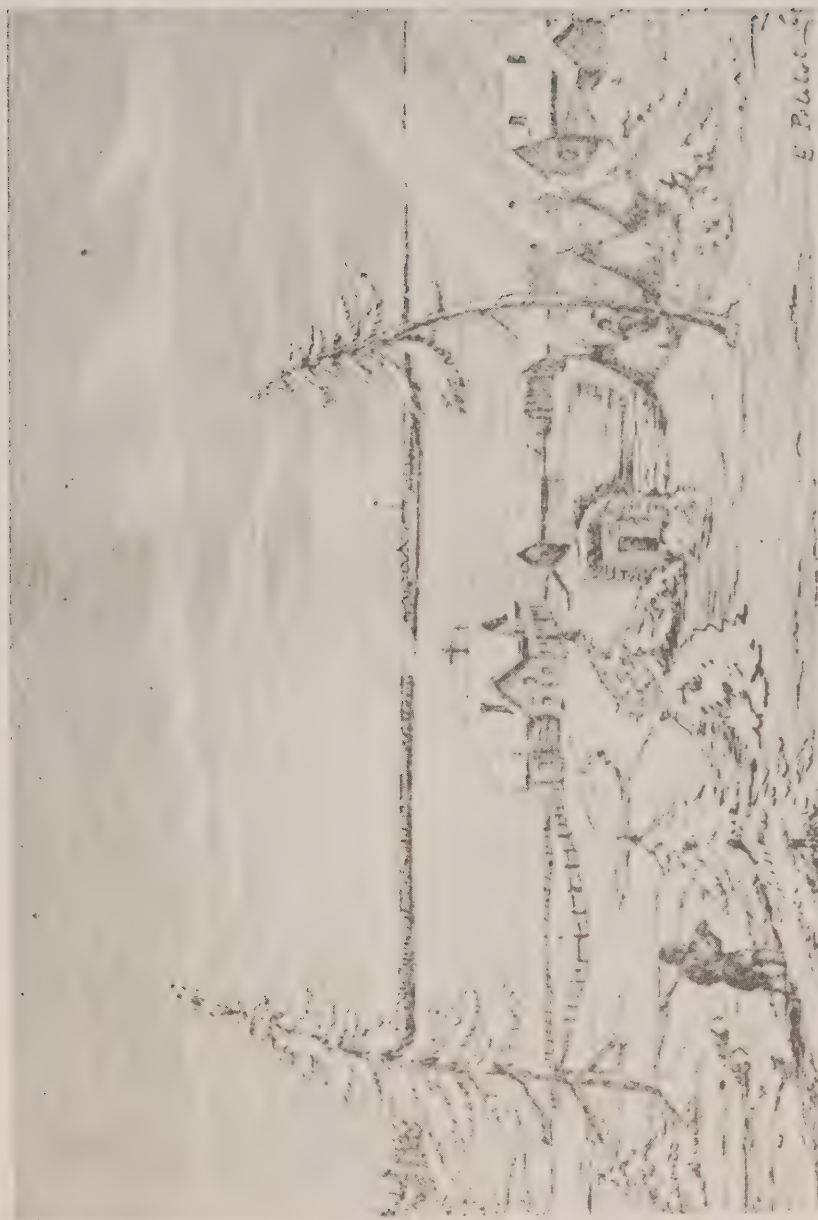
visited the Indians of Great Slave Lake and, while there, he did much geographical work and ethnographic research and met the *Chipewyan*, Dog-rib and Slave Indians.

In *Exploration de la région du Grand Lac des Ours*, he gives brief accounts of trips and many visits of three to six months duration between 1866 and 1879. He travelled all over Smith and Keith Bays, the middle part of Dease Bay and the western extremity of Mac-Vicar Bay. He did not visit the eastern part of Great Bear Lake. During those travels, he closely studied the character and customs of the Hareskin, Dog-rib and Slave Indians living in those areas.

Between 1864 and 1878, he spent most of his missionary life at Mission Notre-Dame de Bonne-Espérance, near Fort Good Hope, founded in 1861 by Father Grolier. When the latter died, Petitot came to the mission to join Father Jean Séguin and Brother Patrick Kearney, who had arrived at Good Hope four years earlier. The three of them started to build the Good Hope Chapel (Carrière: 30-31) whose plans had been drawn up by Petitot. Suffering from an abdominal rupture, Petitot had to restrict his co-operation to the less strenuous forms of activity, but he did build the altar and a gothic balustrade and also worked at the pictorial decoration of the arch and the walls.

In addition to evangelizing, he gave nursing care to sick Indians, and provided them with food and clothes. That is probably why the Hareskin Indians called him *Yat-ci-Nezun* (Father good), while the *Trakwel-Ottiné* looked upon him as a great physician, *Intranzétchôt*. He also visited the Bâtards-Loucheux or *Nnè-la-Gottiné* who called him the intelligent priest: *Yatpi Kouyon* or the Praying one: *Yaltpi atti*.

Finally in *Quinze Ans sous le Cercle Polaire*, he describes his explorations of the Mackenzie and Anderson Rivers and the western branch of the Yukon River. First he relates his trip along the Mackenzie between Great Slave Lake and Fort Good Hope, which he left on August 16th, 1864. On October 26th 1865, he left for Fort Anderson, and from there went to Eskimo Lakes to meet the Loucheux Indians. On June 6th 1870, he left Good Hope for Alaska. His purpose was to explore that territory and determine to what extent it could support Catholic missions, and also to investigate the attitudes towards religion of the Indians and of the American chief traders. He went through Fort MacPherson and arrived at Lapierre's House on June 22nd. The Protestants considered that territory as inviolably theirs. At least initially, Petitot was greeted rather coldly both by whites and by Indians. They tried to dissuade him from going any farther, but Petitot kept going and arrived at the Ramparts Fort trading post (Fort des Ramparts) on the evening of the 24th. In his report to his Superior General, he writes that he would have liked to keep going farther and to get in touch with the agents of the Alaska Commercial Company, at Fort Yukon, but the boat was already on its way to the Bering Sea and would not be back before the following August.



6. St. Joseph Mission and Fort Resolution.

Petitot seemed to be very popular among the Alaska *Dindjié* Indians, according to their own testimony:

“We have faith in you and in your word, we are sure we will not be deceived by you. Father Petitot, we look upon you as our father, despite your youthfulness; we give ourselves unreservedly to you and to the religion that you preach. You are already a *Dènè-yaltpii* (*dènè* priest) by reputation; be also a *Dindjié pagenxi* (*dindjié* priest).”  
(5: 184)

### List of missions where Petitot worked (1)

#### Yellowknife Indians:

Mission Saint Joseph (Fort Resolution)  
Resident: 1863, 1864

#### Dog-rib Indians

Mission Saint-Michel (Fort Rae)  
Visitor: 1864

#### Slave Indians:

Mission Notre-Dame de la Providence (Fort Providence)  
Resident: 1862, 1863, 1864

#### Hareskin Indians:

Mission Sainte-Thérèse (Fort Norman)  
Visitor: 1866-1869, 1871-1873, 1876-1878

Mission Notre-Dame de Bonne-Espérance (Fort Good Hope)  
Resident: 1864-1878

#### Loucheux Indians:

Mission du Saint-Nom de Marie (Fort MacPherson)  
Visitor: 1865, 1870, 1873, 1877

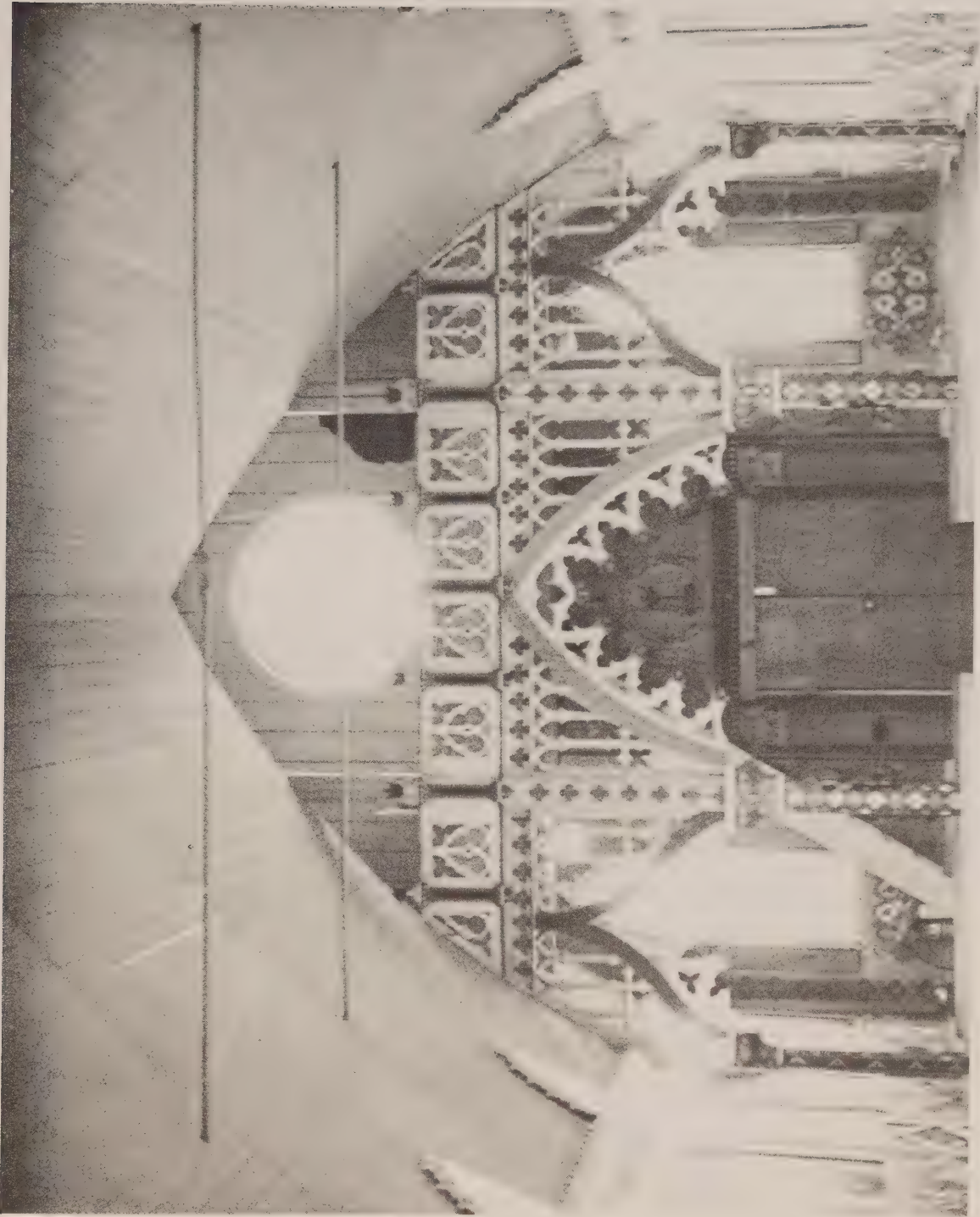
- (1) *Aux Glaces Polaires*, Pierre Duchaussois O.M.I.  
Appendix I, pp. 461-465.

Immediately on his arrival among the *Dènè-dindjié* Indians, Petitot had started to learn their language. Having thus established communication with his charges, he greatly increased his chances of successful proselytization. Moreover he translated several prayer books into Indian language. He even invented a series of Indian ideograms (Illustration no. 14) in explanation of the Sign of the Cross and of some common prayers (Appendix 1).



7. Good Hope mission.





9. Rear part of Good Hope chapel.



10. Good Hope chapel mural representing a cherub's head.



11. Good Hope chapel mural representing the Annunciation.



More than once he suggested to his superiors that they assign a missionary to each cultural group, so that the missionary might become a sort of “specialist” and avoid finding himself in the middle of two hostile groups (for instance Eskimos and Loucheux). However, because of the shortage of available missionaries, such a policy could not be implemented, at least not in the early days of mission work in the Canadian Northwest.

### Voyage to France

Exhausted after twelve burdensome years in the field, Petitot left his missions for a time and took up residence at Lac la Biche (1873-1874). A short time later, he left for France in order to rest and arrange for the printing of his dictionaries and various other works. Soon after his arrival, the following item was published in the *Journal Officiel de la République Française*, on October 14th, 1875:

“In order to obtain financial aid for the printing of his works in the *dènè-dindjié* language, Mr. Petitot, on his arrival at Paris, had contacted many learned societies. In the first place, he became a member of the Société d’Anthropologie et de Philologie de Paris. Shortly thereafter, having been granted the honour of addressing members of the *Société de Géographie de Paris*, he presented to the Société a map he had personally drawn up of the Arctic regions, and was awarded a silver medal. (The original map is in the archives of the Société de Géographie, to whom Petitot had presented it.) To that distinction, the Ministère de l’Instruction Publique (Ministry of Education) added its special decoration (‘palmes’) together with the title of ‘officier d’académie.’”

His stay in France was chiefly marked by his contribution in support of the Asiatic origin of the Eskimos and Indians of America, at the International Congress of Americanists, held at Nancy, in July 1875.

Father Grouard, who had accompanied him to France, reported as follows:

“Nancy has been chosen as the site of an international meeting of people interested in the history of America prior to its discovery by Christopher Columbus, also in the interpretation of written monuments and in the ethnography of the New World populations. By the accounts presented, an attempt is being made to establish the autochthony of Americans, and thus contest the unity of the human race. Mr. de Rosny is the prime sponsor of this thesis and rejects all analogies of language, customs, beliefs, etc. .”

(43: 397-398)

Damase Potvin, in an article published in the newspaper *La Patrie*, October 8th, 1950, concerning the Nancy Congress, defines Mr. de Rosny’s position as follows:

“During the discussions, a learned professor of the Japanese tongue, the baron of Rosny, in a brilliant lecture brought out this by-product of Free Thought that could be summed up in Voltaire’s quip: ‘Since God was able to create flies in America, why could he not create men there?’”



13. Saint-Michel mission and Fort Rae.

Grouard continues:

“Father Petitot stepped forward and asked permission to speak. . . He begged the committee not to decide rashly that Americans are autochthonous. Just because, said he, we do not have in Europe any document that could clear up for us the question of their origin, let us not conclude without any further discussion that they could not have come from Asia.

At the second meeting, he proved on the basis of traditions, customs, beliefs and language. . . that these populations have a common origin with the Eskimos.

At the third meeting, he summarized his notes concerning the analogies between the *Dènè* idiom and languages spoken in Oceania and Asia, and observances similar to those of the Israelites, their customs, etc. . . he ended by drawing the logical conclusion of his arguments: community of origin between the *Dènè* and Asian peoples, and unity of the human race.

At the fourth and last meeting, he dealt with the matter of Indian weapons. He demolished the premises of a recently current opinion to the effect that indefinite century-long periods had intervened between the various historic ages of wrought stone, polished stone, bronze and iron, and cited facts proving that products of human industry practised during those various epoques were simultaneously present among the Indians of North America.

He summed up: the Americans are not an autochthonous race but belong to the single human family of which all the populations of the earth are members.

(43: 399-409)

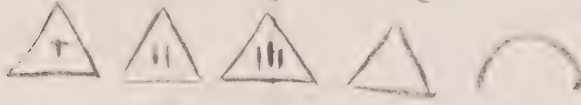
### Return to America

After securing publication of many of his works on geography and geology, as well as his dictionaries and monographs on the *Dènè-dindjié* and the Eskimos, Petitot again embarked at Le Havre on March 24th, 1876 for America. On May 26th, he left Winnipeg on horseback for Lac la Biche, in Upper-Saskatchewan, where he arrived on July 23rd. Two weeks later, he traveled by birch-bark canoe to Athabaska Lake and thence to his mission at Good Hope. However, by this time he was completely run-down and had to give up missionary work altogether. He received an obedience for the vicariate of Saint-Albert and worked at the Cold Lake mission with Father Laurent Legoff (1879-1881). In 1882, his last year among the Indians, he collected stories of the *Piéganiw* (Blackfoot) Indians, a tribe established on the upper boundary of the State of Montana. He went to the Catholic mission of Bonhomme River, near Fort MacLeod and also at Fort Calgary. Not long afterwards he left for Marseille.

### Return to France

Upon his return to France in 1883 he was awarded the Back prize granted by the Royal Geographical Society of London in recognition of his scientific contribution. Released from his religious vows on April 19th, 1886, he joined the secular clergy and, on October 1st of that year became parish priest at Mareuil-lès-Meaux where he spent the last thirty years of his life. It was in his presbytery that he wrote the account of his travels in the Canadian Northwest. He also wrote many articles for scientific journals.

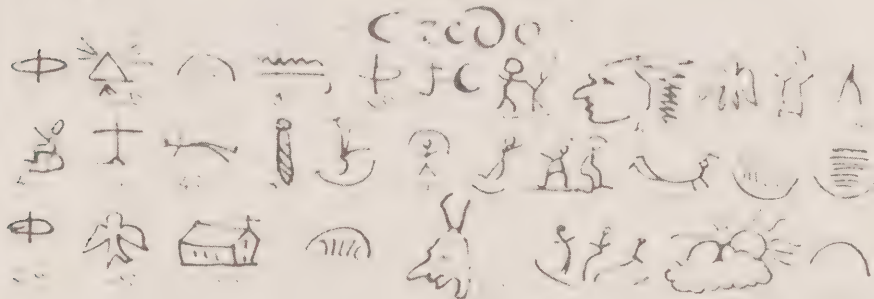
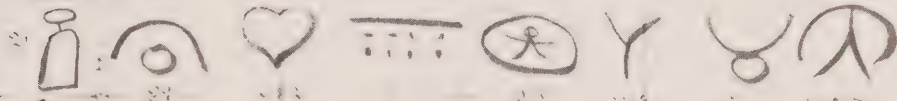
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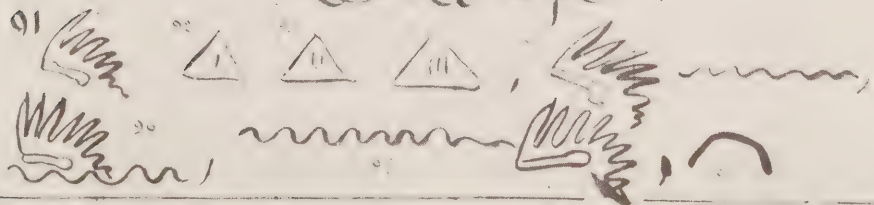
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In the area of Mareuil-lès-Meaux, he did some archeological excavation work whose results were published. Abbé Petitot never left Mareuil-lès-Meaux and died there on May 13th, 1916.

## HIS WRITINGS

This second part will deal exclusively of the scientific contribution of the missionary. We shall consider in turn the various fields studied, their importance, the language he used and we shall try to underline certain aspects of the scientific views of Émile Petitot, in other words, his theories and scientific explanations.

## FIELDS STUDIED

During the years (1862-1883) he spent in the Canadian Northwest, Petitot was interested chiefly in the geography of the country and the ethnology of its people. In addition he contributed to our knowledge of geology, paleontology, zoology and botany in these areas.

### Geography

His contribution to geography seems at first sight exhaustive. His abridged memoir on *The geography of the Athabaskaw-Mackenzie region and of the Great Lakes of the Arctic Basin* contains his main contributions in that field. He also drew up a map of the Northwest, which was published in 1875 by the Société de Géographie de Paris. He set down on it many itineraries and corrected and completed in many respects the maps of his precursors, in particular that of Sir John Franklin.

As to his methods of recording geographical observations, and the extent of such observations, he wrote:

"Since I had no other instruments than a compass and a watch, and had no means of getting any, I used as a basis the Franklin expedition maps on which I added my own geographical data. I therefore preserved the data that I had checked with the aid of my own instruments (such as they were) and made no change in the general delineation of the Mackenzie River and the Rocky Mountains, nor in the location and general outlines of Great Bear and Great Slave Lakes. Given two points whose positions had already been well established by means of instruments, and whose distance one from the other, in geographic miles, was known to me, I set down within that particular area my own geographic material."

(61: 149-150)

Petitot's map covers the Arctic basin area circumscribed between Coppermine River and the Rocky Mountains, from Great Slave Lake to the Arctic Sea. It contains:

"1° A survey of the portion of interior lands comprised between Great Slave Lake and Great Bear Lake, from south to north, Franklin's 1820 itinerary and the Mackenzie River from east to west;

2° A survey of the mountain system on the right shore of the Mackenzie River, within the limits already indicated;

3° Geographic data of all the interior comprised between Great Bear Lake, the Mackenzie River and the Arctic Sea;

4° Between 1865 and 1873. . . travels throughout the interior east and northeast of Good Hope;

5° Rectification of the mouths of Peel River;

6° Delimitation of the hunting territory of the *Dènè-dindjié* tribes;

7° Indian names of all localities.”

(61: 153-162).

Present maps of the Canadian Northwest (Carrière 1959: 371), before aerial photography, are still based largely on Petitot's records.

About the Rivière La Roncière-le-Noury, J.R. Fraser wrote (1952: 234):

“To summarize, the Rivière La Roncière-Le Noury which was discovered in 1868 and placed on the map in 1875 by Émile Petitot, was believed by later explorers to be non-existent. These conclusions were mainly based on the fact that no river of this size entered the ocean where Petitot had marked it. Instead, another river, the Hornady, was discovered entering Darnley Bay east of the supposed mouth of the Roncière, but this river was unexplored for many years beyond five or six miles from its mouth. It is suggested that the Roncière is the same river as the Hornady and evidence has been advanced to support this experience. Far from being non-existent, it appears that the Rivière La Roncière-Le Noury of Émile Petitot has merely been mislaid for three quarters of a century.”

Aerial photography has proven that Petitot was right.

In addition, Petitot's name has been given to many lakes and rivers of the Northwest Territories. (Carrière 1959: 104-106).

### Anthropology

In the field of anthropology, his publications cover three cultural groups: the *Tchiglit* Eskimos, the *Dènè-dindjié* Indians and the Algonquin Indians. It must also be pointed out that he made several observations concerning the Métis. Today, ethnology owes him almost all that is known about the *Tchiglit* Eskimos, decimated by disease, towards the end of the 19th century.

The major part of his writings had to do with material culture, where engravings and drawings supplement the text. His linguistic works include a *French-Eskimo Vocabulary*, a *Dictionary of the Dènè-dindjié Language*, a *Small Sarcee Vocabulary* and a *Piégan Vocabulary*. His book of legends is remarkable because the original version in native language is accompanied by a literal translation. Some of his writings have remained unpublished. He is said to have written a Cree grammar, but the authorship of this work is doubtful. When he went to l'Isle-à-la-Crosse, he learned

something of the Beaver Indians dialect by transcribing a few prayers composed by Father Henri Faraud. He made several translations of devotional books: Bible stories in Montagnais, an Eskimo and Hareskin *Dènè* prayer book, and sermons in Hareskin *Dènè*. Another field concerns inter-ethnic relations, where the missionary comments on various groups and activities, such as economy and religion.

On his return to France in 1883, he did archeological research near Mareuil-lès-Meaux, the results of which were published.

### Geology

Petitot made several contributions to geology. His report on the *Geology of the Athabaskaw-Mackenzie Valleys and the Anderson River* sums up his observations made during the twelve years he spent in the Northwest.

“The ground of this northern part of the British-American territory is alternately rough and depressed in parallel and transversal alternations, obliquely to the general direction of the continent; in other words, it has to cross a series of undulations running northeast to southwest from the North Pole to the Rocky Mountains. These undulations are a result of the embranchments which, once detached from the mother-chain, plunge obliquely into the northeast and the north-northeast. In my view they will constitute the natural division of this minor process. I shall examine one by one each of the noteworthy zones left by these quasi-parallel links. I shall have to limit my study to the surface of the ground, the drop of cliffs, the high banks and mountain precipices, for I have lacked both the means and the time to excavate in this area which is almost unknown to geologists.” (62: 250-251)

He had an opportunity to communicate some of his geological data to a Canadian Senate committee on the Mackenzie basin.

(*The Great Mackenzie Basin – Report of the Select Committee of the Senate – Session 1888*).

### Other fields of studies

Petitot made a survey on the botany of the Northwest and compiled a French-Latin Dictionary of Botany, alphabetically listing various specimens. This work has remained unpublished.

As regards zoology, it seems that Petitot did not undertake any specific work. His observations on Northwest fauna were made only when it had some relation to man. For instance, when he quotes the prices paid by the Hudson’s Bay Company for furs, he enumerates all types of game, with occasional mentions of the area in which they were hunted.

Mention must also be made of his modest contribution to paleontology. He had collected fossil specimens at a place called Le Grand Remous (Big-Eddy), at Cape *Etatchôkfwéré*, on the lower Mackenzie, June 29th, 1877.

### Material

Nearly all of Petitot's writings were in French and published in France. Around 1880, he started to publish some works in English; later on, other writings of his were translated into German.

He published a five volume account of his long stay among the populations of the Northwest. Later, other works of his were published (dictionaries, mythology) and several notes and articles.

Letters and reports forwarded to his Superiors all give information on the life he was leading in that country. Some of them were published in *Les Missions de la Congrégation des Oblats de Marie-Immaculée* and in *Les Missions Catholiques de Lyon*.

A certain number of his works remained unpublished. They are, for the most part, personal letters, data on *Dènè dindjié* linguistics, devotional books in various dialects, and *Dènè* songs and music.

### Scientific Views

Contrary to evolutionist theories (Klemm, Morgan, Tylor) who looked upon the history and development of mankind as a complexification of the process "wildness, barbarousness and civilization" Petitot expounds a theory of degeneracy in which original man was characterized by perfection and in which history and development represent conditions increasingly removed from perfection.

In his scientific explanations, Petitot constantly refers to the proposition of the unity of the human species which would originally be identifiable with the Hebrew people. He admits that, at a given time, there occurred a division of that people, followed by a universal migration and a multiplication of languages. In this framework, present societies become fragments of the original people. The so-called primitive societies are the ones that achieved the closest approach to this original state.

Petitot attempts, by means of analogies, to relate peoples to one another and to prove their community of origin. Some researchers have criticized Petitot's use of analogy because, according to them, analogies of languages and customs prove nothing in the matter of races.

To which Petitot replied:

"This is groundless denegation. On the contrary it seems to us that analogies prove a lot. What is the basis of our classifications in all kingdoms of nature? Is it not the analogy between individuals that makes you establish varieties? And does not the analogy of varieties constitute the species; and that of the species, the genuses; that of the genuses, the family; and that of families the kingdom? And this is so of minerals as well as of plants, of zoophytes no less than of vertebrates. Could it be that only man, man alone, should elude this demonstration of our comparative power? Because of him alone, we shall have to be in contradiction with ourselves."

(37: 251)

He feels that one of the purposes of language study is to discern through words the origin of the peoples who speak a given language, and the antiquity of their customs. The second purpose is to communicate ideas clearly. The analogies he established between the Eskimo, the *Dènè-dindjié* and other languages lead him to believe in the existence of a primitive and universal language, scattered vestiges of which are said to have been found even today.

“Fresh evidence of this can be got of a comparison of our philosophic and speculative languages with the so-called barbarous and rudimentary idioms of North America.

What do we find in the first ones of the languages that we claim to have improved by recasting them? A diffuse and heterogeneous mixture, terms borrowed from all idioms, bizarre and outlandish expressions, an almost complete loss of the pristine originality and the science of words, and the inability to create new words without deriving them from dead languages.

Now take a look at the idioms spoken by the child-peoples who live on the icy steppes of North America.

You will observe that they have a concise, accurate, logical and philosophical mode of expression, an original and picturesque terminology, often enclosed in an invariable monosyllable that depicts in beings the particular quality of theirs that makes its greatest impact upon our minds; and it does this not only by means of onomatopoeia, but indeed through the literal and intrinsic value of the consonants; as a result, given a standard scale showing how each of the letters governs some system of ideas or some species of beings, we invariably notice that the same consonants are used to stand phonetically for all the ideas or all the beings comprised in the categories that they govern.

... despite his moral and intellectual decline, the savage always finds, in the essential and intrinsic make-up of his language, some new word to describe some new object. He has thus been able to name accurately, straight off and with his ever-present originality, the objects he has learned to know and to use by trading with the white man.”

(14: XII)

Petitot provides additional evidence in support of his proposition:

“To me, a second and even stronger proof of my claim is the enormous difference between the beauty, the straightforwardness and logic of savage idioms and the present abjection of the tribes that speak them. It presents indeed a blatant contradiction: on the one hand rational languages possessing a rich variety of terms. . . and constituting, to say the least, the expression of a high degree of intelligence; on the other hand remnants of benighted peoples, incapable of very lofty ideas, of rationalizing their tongue, or of any awareness of the words they have hitherto been using. It means that, among them, the beauty of the language has outlived a disintegration of the intellect: it is like a perfect painting of a handsome man who is either dead or dying; the limning of the portrait and the brilliance of the coloring proclaim the impressiveness of the prototype; but the prototype has vanished or is about to vanish forevermore. Such is the case with our *Dènè-dindjié*: the striking dissimilarities between their language and their intelligence are evidence that, while everything about them bespeaks utter dilapidation, their language is the most embracing reflection of their past, the truest portrait of their history, the most persuasive proof of the divineness of language.”

(14: XII)

Further proof of the common origin of peoples in both hemispheres, and therefore of all mankind, is to be found in a study of stone weapons and utensils.

“In this study. . . I have demonstrated the contemporaneousness of stone weapons and instruments that some archeologists usually assign to four categories that they call “ages”, that is to say multi-secular periods of indeterminable length. In my own demonstration, I drew the conclusion that this contemporaneousness could likewise have occurred at some period previous to our own times. Besides, since the discovery of America and of Oceania, do we not have undisputed evidence of the synchronism of the so-called *stone age* and our advanced civilization? . . . the word “age” should be replaced by the word “use”. It would indeed be stretching the limits of inductive reasoning to claim that all of us have been savages because the land we live in carries vestiges of the existence of a few small tribes of primitive peoples, and to suggest that because men can still be found who have used stone instruments, necessarily, at one time, those were the sole instrument used by all of mankind; or that man’s progress was preceded by virtually absolute ignorance and helplessness; in short that savagery is the primitive status of mankind. This is something that our reason cannot countenance, for it requires her to renounce the crown of genius, of intelligence and of glory bestowed upon her by He who created her in His own image.” (63: 315)

Then again he seeks to demonstrate common origin by referring to legends and traditions. In this respect he finds analogies between the Hebrews and the American peoples.

“Since the traditional story of Moses has been preserved in a more archaic form among the peoples of the far north and the American *Dènè-dindjié* than among the civilized peoples that were at one time in contact with the Israelites; since they claim that their hero, in whose guise we have recognized all the features (characteristic of) Moses, was their emancipator, their legislator, their father, and still is their benefactor and their god; since in addition to clinging to those excellent traditions, the *Dènè-dindjié* practise circumcision, fasting, auricular confession to seers or shamans, observe Jewish regulations governing women, concerning blood and prepared foods, clean and unclean animals, the prayer to their lunar Moses; and since they observe the feast of the Passage, in which we recognize our Easter, and mysterious practises referred to as the ‘Crossing under the Waters’, and ‘leaping young magician’, where we have recognized a memory of the crossing of the Red Sea and the destroying angel, all of them customs and feasts that corroborate and support their traditions, it seems to us that no further doubt remains possible.

We have, in the *Dènè-dindjié* people, some of the lost remnants of Israel now converted to Catholicism. However, sullied by the fetishism of shamanism, those remnants are mixed with other elements of evidently Asiatic origin, be they Chinese, Tartar, Hindu or Chaldean. Perhaps might we even find among them some traces of the Egyptian people. That would explain why, in addition to their faith in Moses, they practise the idolatric cult of the moon, that of the genius or angel of death, ophiliatry, etc.” (57: 617)

And, by way of conclusion to his monograph on the *Dènè-dindjié*, he writes:

“If, therefore, we chose to conclude in favour of the probably Hebraic origin of the *Dènè-dindjié* people in particular, on the basis of the similarities of their customs, character, morals and manners, social conditions and traditions with those of the rebel Hebrew people, the Scriptures themselves would provide us with a criterium of high probability.”

(14: XLIII)



## Chapter 2

### Bibliography

#### Note to the reader

The letter “x” following the bibliographical reference number indicates that we have been unable, for various reasons, to obtain those titles. We are inclined to believe that titles number 19, 20, 21, 22, 23 and 24 have not been published or may have been issued under some other title. None of these works is listed in the Indexes of the Bibliothèque Nationale, of France, or of the Library of Congress, in Washington.

#### Bibliography of Émile Petitot

##### Works written in Canada

- 1        *En Route pour la Mer Glaciale*. Paris, Letouzey et Ané éditeurs, 1888. pp. 394, illus.

Travel journal from his departure from France in 1862 until his arrival at Great Slave Lake. Contains much ethnographic data on the Algonquins and Dènè Indians.

- 2        *Autour du Grand Lac des Esclaves*. Paris, Nouvelle Librairie Parisienne, Albert Savine éditeur, 1891. pp. 368, illus., map.

The author relates his three years' stay around Great Slave Lake. Contains ethnographic data on the Dènè Indians and geographical observations.

- 3        *Exploration de la région du Grand Lac des Ours*. Paris, Téqui libraire-éditeur, 1893. pp. 488, illus., map.

Condensed accounts of eight visits among the Dènè Indians between 1866 and 1879.

- 4        *Les Grands-Esquimaux*. Paris, E. Plon, Nourrit & Cie, 1887. pp. 310, illus., map.

Accounts of the author's visits among the Mackenzie Delta Eskimos, including observations on their physical characteristics, their material, culture and religious life.

- 5        *Quinze Ans sous le Cercle Polaire*. Vol. I. Mackenzie, Anderson et Youkon. Paris, E. Dentu, 1889. pp. 322, illus., map.  
  
Includes explorations of the Mackenzie, Anderson and Yukon Rivers; also ethnographic observations on the Eskimos, the Loucheux and Bâtards-Loucheux Indians.
  
- 6        *Monographie des Dènè-dindjié*. Paris, E. Leroux éditeur, 1876. pp. 109.  
  
General description of the *Dènè-dindjié* Indians.
  
- 7        *Monographie des Esquimaux Tchiglit*. Paris, E. Leroux éditeur, pp. 28, illus.  
  
General description of the Eskimos of the Mackenzie and Anderson Rivers.
  
- 8        *Monograph of the Esquimaux Tchiglit of the Mackenzie and of the Anderson*. (New Dominion Monthly, October 1878, pp. 403-417; November 1878, pp. 513-525).  
  
Translation of the monograph on the *Tchiglit* Eskimos.
  
- 9        *Traditions Indiennes du Canada Nord-Ouest*. Alençon, E. Renaut-de-Broise, impr. et lith., 1888. pp.446.  
  
Original texts and literal translation of legends of Eskimos, and of Hareskin, Loucheux, Chipewyan and Cree Indians.
  
- 10       *Traditions Indiennes du Canada Nord-Ouest*. (Transactions of the Société Philologique, 1887, V. 16-17, pp. 169-614).  
  
Same title as No. 9.
  
- 11       *Traditions Indiennes du Canada Nord-Ouest*. Vol. XXIII, Littératures Populaires. Paris, Maisonneuve Frère et Ch. Leclerc, 1886. pp. 521.  
  
Same title as No. 9.
  
- 12       *Traditions et légende des habitants du nord-ouest du Canada*. The manuscript is in the library of Comte de Charency, in Paris. pp. 321.  
  
Same title as No. 9.

- 13 *Vocabulaire français-esquimau*. Bibliothèques de Linguistique et d'Ethnographie américaines publiées par A. L. Pinart, V. III, Paris, E. Leroux éditeur. San Francisco, A. L. Bancroft and Co. 1876. pp. 139.

Dialect of the *Tchiglit* Eskimos of the Mackenzie and Anderson Rivers, preceded by a monograph on that tribe and grammatical notes.

- 14 *Dictionnaire de la langue Dènè-dindjié*. Paris, E. Leroux éditeur, San Francisco, A. L. Bancroft and Co. 1876. pp. 367.

Montagnais or *Chipewyan*, Hare and Loucheux dialects. Includes a great many expressions peculiar to seven other dialects of the same tongue; preceded by a monograph on the *Dènè-dindjié*, a grammar, and a synoptic table of conjugations.

- 15 *Accord des mythologies dans la cosmogonie des Danites Artiques*. Paris, Émile Bouillon, 1890. pp. 490.

The author's purpose is to demonstrate the close analogies between the traditions and beliefs of the Danites and those of all peoples in antiquity, and to draw there from an argument in favour of the biblical tradition.

- 16 *La femme aux métaux*. Meaux, Margerith-Dupré, imprimeur, 1888. pp. 24.

A native legend of the Yellowknife Indians.

- 17 *Communication from É. Petitot to Dr. Robert Bell*. The Great Mackenzie Basin. Report of the Select Committee of the Senate. Session 1888. Ottawa pp. 286-298.

Petitot's geological data on the Mackenzie basin.

- 18 *Communication from É. Petitot to Dr. Robert Bell*. Reports of the Select Committee of the Senate, Sessions 1887-88. Ottawa, Edited by Captain Ernest J. Chambers, p. 76-79.

Summary of Petitot's geological data on the Mackenzie Basin.

- 19 x *Mon second voyage en Amérique: les Prairies et les États du Far-West*. Illus., map.

Soon to be published. Referred to in: *Origines et migrations des peuples de la Gaule, jusqu'à l'avènement des Francs*.

- 20 x *Les Prairies de L'Ouest.*
- Referred to in *Accord des mythologies dans la cosmogonie des Danites arctiques.*
- 21 x *Les Juifs arctiques.*
- In preparation, mentioned in: *En Route pour la Mer Glaciale.*
- 22 x *Du Mackenzie à Paris par la Saskatchewan.* Illus., map.
- Just ready; mentioned in: *Origines et migrations des peuples de la Gaule jusqu'à l'avènement des Francs.*
- 23 x *De la Méditerranée au Grand Lac des Esclaves.*
- In preparation; mentioned in: *Les Grands-Esquimaux.*
- 24 x *Trois ans au Grand Lac des Esclaves.* Illus., map.
- Just ready; mentioned in: *En Route pour la Mer Glaciale.*

#### Articles in print

- 25 *Les Esquimaux.* (Annales de la Propagation de la Foi, Lyon, 1871, t. 43, pp. 457-463, 468).
- Various attempts at evangelization, from 1865 to 1869, among the Eskimos of the Anderson and Mackenzie Rivers.
- 26 *Étude sur la nation montagnaise.* (Annales de la propagation de la foi, des provinces de Québec et Montréal, 1871, pp. 41-47).
- By pointing out analogies between the customs of the Montagnais and those of the Jewish people, the author seeks to demonstrate the existence of links between those peoples and thus prove mankind's unity of origin.
- 27 *Journal de voyage chez les Esquimaux.* (Annales de la propagation de la foi, des provinces de Québec et Montréal, May 1871, pp. 38-48; September 1871, pp. 43-48; January 1872, pp. 13-19).
- Same content as Nos. 145, 146, 147, 156.

- 28 *Légendes américaines identifiées à l'histoire de Moïse et du peuple hébreu.* (Annales de la propagation de la foi pour la province de Québec, février 1880, No. 10, pp. 33-79).

Legends about the Chipewyan lawgiving god, the male moon-god of the Hareskin, the moon-god of the Loucheux and comments regarding their identification with the history of Hebrew people.

- 29 *Parallèle des coutumes et des croyances de la famille caraïbo-esquimaude avec celles des peuples altaïques et puniques.* (Association française pour l'avancement des Sciences, Rouen, 12<sup>e</sup> session, 1883, Séance du 23 août, pp. 686-697).

By means of analogies, the author seeks to demonstrate the existence of links between peoples and thereby prove mankind's unity of origin.

- 30 *De la formation du langage.* (Association française pour l'avancement des Sciences, Rouen, 12<sup>e</sup> session, 1883, Séance du 23 août, pp. 697-701).

The author classifies American and Asiatic words and concludes that very many dissyllabic or even polysyllabic words were formed by a process similar to the so-called frequentative process.

- 31 *Note de É. Petitot.* (Bulletin des Recherches Historiques, mars 1915, V. XXI, No. 111, pp. 94).

Note written by É. Petitot concerning the killing of Rev. Jean-Édouard Darveau, missionary at Red River.

- 32 *On the Athabasca district of the Canadian Northwest Territory.* (The Canadian Record of Science, Montréal, published by the Natural History Society, 1885, pp. 27-53).

Geographical description of the district of Athabasca, the make-up of its population, together with a brief historical sketch of that area.

- 33 *Observations du R. Père Petitot.* (Congrès International des Américanistes, Compte rendu de la première session, Nancy, 1875, Vol. 1, pp. 141-142).

Petitot's reply to Dr. Dally regarding the Asiatic origin of Eskimos on the basis of evidence showing analogies between native legends and between various Asiatic languages and that of the Navahoes.

- 34      *Les Esquimaux*. (Congrès International des Américanistes, Compte rendu de la première session, Nancy, 1875, Vol. 1, pp. 329-339).
- Using analogies, Petitot supports the proposition that the Eskimos are of Asiatic origin.
- 35      *Les Dènè-dindjié*. (Congrès International des Américanistes, Compte rendu de la première session, Nancy, 1875, Vol. 2, pp. 13-37).
- Petitot seeks to prove the Asiatic origin of the *Dènè-dindjié* on the basis of analogous traditions, customs and material culture.
- 36      *Note de É. Petitot à Monsieur de Rosny*. (Congrès International des Américanistes, Compte rendu de la première session, Nancy, 1875, Vol. 2, pp. 37-39).
- Criticism directed by Petitot to Mr. de Rosny, concerning his presentation, at the Congress, of a supposedly Iroquois manuscript.
- 37      *De l'Immigration asiatique*. (Congrès International des Américanistes, Compte rendu de la première session, Nancy, 1875, Vol. 2, pp. 245-256).
- The author attempts to prove the Asiatic origin of American aborigines by his comments on their language, traditions and customs; in addition, he explains what he means by "analogy".
- 38 x      *Études sur la nation des femmes*. (Congrès International des Américanistes, Bruxelles, 1879).
- 39      *Le premier missionnaire chez les Esquimaux*. (Eskimo, March-June 1958, Vol. 47, pp. 3-13; September 1958, Vol. 48, pp. 11-13; December 1958, Vol. 49, pp. 9-13; March 1959, Vol. 50, pp. 8-19, illus.).
- Main ethnographic observations on the *Tchiglit* contained in *Les Grands-Esquimaux*.
- 40 x      *Du cannibalisme dans le Canada nord-ouest*. (France Illustrée, 1886-87).
- Series of five articles on cannibalism.
- 41      *Die Eskimos am Mackenzie und Anderson*. (Globus, 1877, V. XXXI, pp. 103-105).
- Brief notes on the *Tchiglit* of the Mackenzie and Anderson Rivers.

- 42 *Une rencontre émouvante.* (Journal des Voyages et des aventures de terre et de mer; Sunday, December 19, 1886, No. 493, pp. 386-387, illus.).

On his way from Fort Good Hope to missions near Great Bear Lake, the missionary repeatedly encounters wolf packs.

- 43 *Un demi-sauvage.* (Journal des Voyages et des aventures de terre et de mer; Sunday, December 26, 1886, No. 494, pp. 402-405, illus.).

Biography of an old “coureur de bois” who spent a lifetime in the Canadian Northwest.

- 44 *Un épisode tragique.* (Journal des Voyages et des aventures de terre et de mer; Sunday, January 2, 1887, No. 495, pp. 2-4, illus.).

On the way back from a visit to the *Dènè* Slaves, the missionary and his guide encounter a wolf.

- 45 *Les loups enragés.* (Journal des Voyages et des aventures de terre et de mer; Sunday, January 9, 1887, No. 496, pp. 18-19, illus.).

The wolf, looked upon by the *Dènè* as their tutelary animal, is the dreaded *bête noire* of the Indians in subarctic Canada.

- 46 *Anthropophages.* (Journal des Voyages et des aventures de terre et de mer; Sunday, January 23, 1887, No. 498, pp. 50-54, illus.).

Description of several cases of cannibalism in the Great Bear Lake area.

- 47 *Aventure équestre.* (Journal des Voyages et des aventures de terre et de mer; Sunday, January 1st 1888, No. 547, pp.2-4, illus.).

Misadventures of the missionary and his horse on many a trip around Cold Lake.

- 48 *Ours et coyotes.* (Journal des Voyages et des aventures de terre et de mer; Sunday, March 4, 1888, No. 556, pp. 146-148, illus.).

Many times, on trips in Saskatchewan territory, Petitot had to ward off ravenous bears and wolves.

- 49 *Outils en pierre et en os du Mackenzie.* (Matériaux pour l'histoire primitive et culturelle de l'homme, 1874, Vol. 9, pp. 398-404, illus.).

Description of tools used by the *Tchiglit* Eskimos and *Dènè-dindjié* Indians.

- 50 *Dissertation sur ta-han et le pays des femmes de l'historien chinois Li-you-Tchéou.* (Revue d'Anthropologie, April 15, 1878, No. 2, pp. 267-276).

According to this Chinese historian, America was known to the Chinese before the Christian era; by means of analogies in the matters of language and traditions, the writer seeks to prove the Asiatic origin of American aborigines.

- 51 x *Légende populaire des hommes-chiens.*

- 52 *La femme au serpent.* (Mélusine, revue de mythologie, littérature populaire, traditions et usages, April 5, 1884, Vol. II, No. 1, pp. 19-21).

Legend in original Chipewyan, with translation.

- 53 *Étude sur la nation montagnaise.* (Les Missions catholiques de Lyon, 1868, Vol. I, Oct. 16, No. 17, pp. 135-136; Oct. 23, No. 18, p. 144; Oct. 30, No. 19, pp. 151-152; Nov. 6, No. 20, pp. 159-160; Nov. 13, No. 21, p. 168; Nov. 20, No. 22, pp. 175-176; Nov. 27, No. 23, pp. 183-184; Dec. 4, No. 24, p. 192; Dec. 11, No. 25, pp. 199-200; Dec. 18, No. 27, pp. 215-216; 1869, Vol. II, Jan. 1st, No. 28, pp. 7-8; Jan. 8 No. 29, pp. 14-15; Jan. 15, No. 30, p. 24; Jan. 22, No. 31, p. 32; Jan. 29, No. 32, p. 40; Feb. 5, No. 33, p. 48; Feb. 12, No. 34, p. 56; Feb. 19, No. 35, p. 64).

Ethnographic observations: portrait of the Montagnais: family, character, language, religion, origin of American aborigenes, social relations, housing, clothing, means of livelihood, marriages, funerals, arts, sciences and recreation.

- 54 *Étude sur la nation Montagnaise; nouvelles notes ethnographiques.* (Les Missions Catholiques de Lyon, 1871, Vol. IV, Oct. 6, No. 122, pp. 11-12; Oct. 13, No. 123, pp. 20).

By pointing out analogies between the customs of the Montagnais and those of the Jewish people, the author seeks to demonstrate the existence of links between those peoples and thus prove mankind's unity of origin.

- 55 *Lettres montagnaises*. (Les Missions Catholiques de Lyon, 1874, Vol. VI, Dec. 25, No. 290, pp. 634-636).

Three letters addressed to Petitot from Hareskin Indians of the Good Hope mission.

- 56 *Nouvelles de la mission de Good Hope*. (Les Missions Catholiques de Lyon, 1875, Vol. VII, Sept. 24, No. 329, pp. 463-465).

Letter from a Hareskin Indian, dated at Good Hope and addressed to Petitot.

- 57 *Six légendes américaines identifiées à l'histoire de Moïse et du peuple hébreu*. (Les Missions Catholiques de Lyon, 1878, Vol. X, Oct. 4, No. 487, pp. 476-478; Oct. 11, No. 488, pp. 488-491; Oct. 18, No. 489, pp. 499-502; Oct. 25, No. 490, pp. 512-514; Dec. 6, No. 496, pp. 583-586; Dec. 20, No. 498, pp. 605-607; Dec. 27, No. 499, pp. 616-620; 1879, Vol. XI, Jan. 3, No. 500, pp. 3-5; Jan. 10, No. 501, pp. 21-22; Jan. 17, No. 502, pp. 32-35; Jan. 24, No. 503, pp. 45-48, Jan. 31, No. 504, pp. 57-59; Feb. 7, No. 505, pp. 68-71; Feb. 14, No. 506, pp. 81-83; Feb. 21, No. 507, pp. 93-95; March 7, No. 509, pp. 115-119; March 14, No. 510, pp. 131-134; March 28, No. 512, pp. 156-158).

Legends about the *Chipewyan* lawgiving god, the male moon-god of the Hareskin, the moon-god of the Loucheux; national celebration and sun tradition among the Blackfoot; national tradition among the *Shaktas*; national legend of the *Tzendals* of Guatemala; and comments on their identification with the Hebrew people.

- 58 *De l'origine asiatique des Indiens de l'Amérique arctique*. (Les Missions Catholiques de Lyon, 1879, Vol. XI, Oct. 31, No. 543, pp. 529-532; November 7, No. 544, pp. 540-544; Nov. 14, No. 545, pp. 550-553; Nov. 21, No. 546, pp. 564-566; Nov. 28, No. 547, pp. 576-578; Dec. 5, No. 548, pp. 589-591; Dec. 12, No. 549, pp. 600-604; Dec. 19, No. 550, pp. 609-611, illus.).

How American aborigenes of the far north make and use weapons and tools; description of their housing and funerals.

- 59 *Étude sur la nation montagnaise*. Notre-Dame de Bonne-Espérance, (Fort Good Hope) July 1st 1865, (Missions des Oblats, 1867, Vol. 6, pp. 484-547; 1870, Vol. 9, pp. 270-279).

Same contents as No. 54.

- 60 *Amérique septentrionale: le fleuve Mackenzie*. (Journal officiel de la République française, No. du 14 octobre, 1875, dans: Missions des Oblats, 1875, t. 13, pp. 118-121).

Petitot's arrival in Paris; several notes by the author on the relations between the Indians and the Hudson's Bay Co.

- 61 Abridged memorandum: *La géographie de l'Athabaskaw-Mackenzie et des grands lacs du bassin arctique*. (Missions des Oblats, 1875, Vol. 13, pp. 123-249).

Contains the author's chief contributions to the geography of that region; he explains in what way he made his geographical observations, and the field of study he covered.

- 62 Brief report: *La géologie des vallées de l'Athabaskaw-Mackenzie et de l'Anderson*. (Mission des Oblats, 1875, Vol. 13, pp. 249-314).

Contains his contribution to the geology of that region during his twelve years in the Northwest.

- 63 Appendix relating to stone weapons: *Aux armes de pierre des Indiens arctiques*. (Missions des Oblats, 1875, Vol. 13, pp. 314-324).

By analogies in the matters of traditions, legends and material culture, the author seeks to prove mankind's community of origin.

- 64 *Péroration de M. É. Petitot au Congrès de Nancy*. (Missions des Oblats, 1875, Vol. 13, pp. 410-419).

Full text of Petitot's paper in support of the Asiatic origin of American aborigenes, read at the International Congress of Americanists, held in Nancy in 1875.

- 65 *Habitation des Esquimaux*. (Missions des Oblats, 1876, Vol. 14, pp. 327-330).

Abstracts from the monograph on the *Tchiglit* Eskimos, on the subject of housing.

- 66 *Lettre à M. Semallé, membre de la Société de Géographie de Paris*. (Bulletin de la Société de Géographie, Paris, no. d'avril 1876, dans: Missions des Oblats, 1878, Vol. 16, pp. 448-451).

Letter from Petitot relating his journey westward from St. Boniface (May 1876), until his arrival at Good Hope; also an account of his visits among the Indians.

- 67 *Monographie des Dènè-dindjiés (extraits)*. (Missions des Oblats, 1879, Vol. 17, pp. 270-275).

Ethnographic observations on the housing of the *Dènè-dindjié*, their weapons and tools, the work performed by women, their world outlook, the fauna of the region and hunting techniques.

- 68 *Lettre à M. Semallé, membre de la Société de Géographie de Paris*. (Bulletin de la Société de Géographie, Paris, no. d'avril 1880, dans: Missions des Oblats, 1880, Vol. 18, pp. 338-343).

Comments by the author on the relations between the Cree and the Chipewyans at Lake Athabasca; he visits the *Dènè* Indians of Beaver Lake and Cold Lake.

- 69 x *Quelques preuves de l'origine asiatique de plusieurs peuples américains*. (Revue d'Anthropologie, 1877).

- 70 *Une tradition des Loucheux ou Dindjiés*. (Revue de Philologie et d'ethnographie, 1874-1878, V. 1-3, pp. 201-212).

A Loucheux legend about two brothers, told in Chipewyan language and a Hareskin legend about the after life.

- 71 *Théogonie des Danites américains*. (Revue des Religions, 1889, pp. 206-220; 1890, pp. 116-134).

Description of the five kinds of magic practised among the *Dènè-dindjié* Indians, and data on the existence of a supreme god.

- 72 *On the Athabasca district of the Canadian North-West Territory*. (Royal Geographical Society, Proceedings, November 1883, No. 11, pp. 633-655, map).

Same as No. 32.

- 73 *The Athabasca district of the Canadian North-West Territory*. (Royal Geographical Society, Proceedings, 1883, No. 11, pp. 728-729).

Letter from Petitot, dated from Marseille, about the meaning of certain toponyms.

- 74 *Sur les populations indigènes de l'Athabaskaw-Mackenzie.* (Société d'Anthropologie, Paris, Bulletins et Mémoires, Séance du 17 décembre 1874, Sér. 2<sup>e</sup>, V. 9, pp. 831-836).

The native population of the Athabaskaw-Mackenzie area are linked to three large families: the Eskimo, the Algonquin and the *Dènè-dindjié*; the author gives a description of each of these.

- 75 *Correspondance à la Société d'Anthropologie de Paris.* (Société d'Anthropologie, Paris, Bulletins et Mémoires, Séance du 15 avril 1875, Sér. 2<sup>e</sup>, V. 10, pp. 241-246).

The author shows analogies between stone instruments used by the Mackenzie natives and instruments kept at the Musée de Saint-Germain-en-Laye.

- 76 *Sur l'ethnographie du nord de l'Amérique.* (Société d'Anthropologie Paris, Bulletins et Mémoires, Séance du 5 novembre 1880, Sér. 3<sup>e</sup>, V. 3, pp. 590-593).

A letter by Petitot, sent from Angling Lake; loaned by Mr. Topinard, of the Société d'Anthropologie; contains ethnographic observations on the Eskimos, the *Dènè* Indians and the Loucheux Indians.

- 77 *Habitat et fluctuations des Peaux-Rouges, en Canada.* (Société d'Anthropologie, Paris, Bulletins et Mémoires, Séance du 6 mars 1884, Sér. 3<sup>e</sup>, V. 7, pp. 216-223).

List of Indian tribes living in Canada, and tribal locations.

- 78 *De la prétendue origine orientale des Algonquins.* (Société d'Anthropologie, Paris, Bulletins et Mémoires, Séance du 20 mars 1884, Sér. 3<sup>e</sup>, V. 7, pp. 248-256).

Two legends from the Cree Indians of the Upper-Saskatchewan, lending belief to the alleged oriental origin of the Algonquins.

- 79 *Géographie de l'Athabaskaw-Mackenzie et des grands lacs du bassin arctique (fragments).* (Société de Géographie, Paris, Bulletin, Séance du 20 janvier 1875, Sér. 6<sup>e</sup>, t. 9, pp. 326).

Petitot mentions his memoir on the geography of that region, and his chief contributions in that field.

- 80 *Géographie de l'Athabaskaw-Mackenzie et des grands lacs du bassin arctique.* (Société de Géographie, Paris, Bulletin, juillet-décembre 1875, Sér. 6e, t. 10, pp. 5-42, 126-183, 242-290, illus.).

Same title as No. 61.

- 81 *Notes géologiques sur le bassin du Mackenzie.* (Société Géologique de France, Paris, Bulletin, 1874-1875, Sér. 3e, t. 3, pp. 87-93).

Geological description of the area; notes on the materials used by the Eskimos and the Great Slave Lake Indians in making their weapons and tools.

- 82 *Addition to: Notes géologiques sur le bassin du Mackenzie.* (Société Géologique de France, Paris, Bulletin, 1874-1875, Sér. 3e, t. 3, pp. 611-612).

Extracts from a letter addressed to Fr. Petitot by Mr. G.B. Grant, of the Geological Survey of Canada, giving a list of the fossils deposited by Petitot at the National Museum.

- 83 *Exploration d'une série de grands lacs sis au nord du fort Good Hope, en 1878.* (Société Neuchâteloise de Géographie, Neuchâtel, Bulletin, 1893, v. VII, pp. 366-378).

While exploring around Good Hope, the missionary runs into a Loucheux Indian hunting party.

- 84 *Descente de la rivière Athabasca en canot d'écorce en 1876.* (Société Neuchâteloise de Géographie, Neuchâtel, Bulletin, 1895, V. VIII, pp. 192-203).

Description of Petitot's journey from Winnipeg (May 1876) to Lake Athabasca; a few geographical observations on the area; he records a case of cannibalism.

- 85 *De Carlton-House au fort Pitt (Saskatchewan).* (Société Neuchâteloise de Géographie, Neuchâtel, Bulletin, 1899, V. XI, pp. 176-195).

Account of the missionary's journey from Carlton House to Fort Pitt; brief description of both locations and their residents.

- 86 *Dates importantes pour l'histoire de la découverte géographique de la puissance du Canada.* (Société Neuchâteloise de Géographie, Neuchâtel, Bulletin, 1909-1910, V. XX, pp. 442-456).

Chronology of facts and events relating to geographical discoveries in Canada and the history of this vast land.

- 87 *Origine asiatique des Esquimaux; nouvelle étude ethnographique.* (Société Normande de Géographie, Rouen, Bulletin 1890, pp. 33).

By analogies in the matters of traditions, customs and language, the author endeavours to prove the Asiatic origin of Eskimos.

- 88 *Essai sur une légende américaine.* (Société Philologique, Alençon, Actes, 1883, t. XII, pp. 1-8).

The Cree legend of *Ayas*, with a French literal translation.

- 89 *De l'origine asiatique des Indiens de l'Amérique arctique.* (Société Philologique, Alençon, Actes, 1883, t. XII, pp. 39-76).

By analogies in the matters of traditions, legends and customs, Petitot undertakes to prove the Asiatic origin of subarctic Indians.

- 90 *Mélanges américains. – Vocabulaire Piéganiw.* (Société Philologique, Alençon, Actes, 1884, t. XIV, pp. 170-192).

Alphabetic vocabulary of Blackfoot language, with corresponding French terms.

- 91 *Spécimen de phraséologie Piéganiw.* (Société Philologique, Alençon, Actes, 1884, t. XIV, pp. 193-194).

Common prayers and the Decalogue in Blackfoot language.

- 92 *Petit vocabulaire Sarcis.* (Société Philologique, Alençon, Actes, 1884, t. XIV, pp. 195-198).

Alphabetic Sacree vocabulary with corresponding terms in French and in various *dènè* dialects.

#### Personal letters

- 93 *Letter from St-Boniface, May 24, 1862.* (Missions des Oblats, 1863, t. 2, p. 204-212).

Mon bien aimé & bien aimé.

N. D. Desroches 2 Août 1865

J'étais à mon poste de Good Hope depuis le 15 avril. J'en ai depuis long-temps d'être malade. On m'a enfin fait passer à donner les secours de la mission aux deux de l'ouest de tous les tribus. Kat-a-gottine, du fleuve Mc Kenzie, Katcho-gottine des fiots, Yata-gottine du montagne Rocheuse, & Ojé-gottine des l'arron-gronins; la mission a, grâce à Dieu, marché sur son pied & emportant des fiots sauf de nos la-  
 borieux tribus des Katcho-gottine, lesquels j'ai eu pour me interrompre  
 les secours pour me mettre au lit. C'est ainsi la cause qui m'a empêché  
 de vous expliquer les présents. J'en ai pu seulement que quelques  
 & besoin 3 mariages. Le 13 juin le R. P. Séguin partait pour  
 d'essayer pour sa mission touchante de Beelo River. Je le laissais seul  
 avec le cher P. Kearney dont le dévouement. Il connaît jamais de bon.  
 Trois semaines après le départ du cher R. P. Séguin je pourrais reprendre  
 mes occupations tout à fait absolument de tout travail manuel & de  
 extension ma situation actuelle & le moindre effort suffisant pour éliminer  
 une nouvelle rupture de l'organe affecté.  
 J'en ai maintenant besoin, mon bien aimé Séguin. Je vous renouvelle comme  
 je me trouve parfaitement heureux dans mon occupation & quel serait ma  
 douleur d'abandonner mes mariages. Mais pourquoi en soit je va-  
 serai ni ne dirai jamais une seule parole contre l'obéissance à Dieu  
 être entre vos mains comme un petit enfant. Veuillez aussi avoir  
 toujours pour moi des sentiments de père. Les épreuves sont de ma  
 ménage les remontrances & les remontrances. J'en ai bien plus que  
 votre révérence ne m'en donnera jamais.  
 Agrée les sentiments de profond dévouement et d'affection  
 avec lesquels je suis  
 Mon bien aimé & bien aimé Séguin

Votre fils obéissant  
 & dévoué  
 (Petitot)

On his journey from Montreal to St. Boniface, Petitot met the Stinkers and the Chipewyan Indians.

- 94 *Letter from Rivière-aux-Brochets, June 13, 1862 to Mgr A. Taché O.M.I.* (Archives diocésaines de St-Boniface, pp. 4).

On his journey from Montreal to Providence, the missionary stops over at Lake Winnipeg where he meets some Métis and an Anglican clergyman.

- 95 *Letter from Lac Bourbon, June 18, 1862 to Mgr A. Taché O.M.I.* (Archives diocésaines de St-Boniface, pp. 3).

Mission work at Grand Rapid and at the strait of Lake Bourbon; Petitot meets an Anglican pastor.

- 96 *Letter from Lake Fort Cumberland, June 23, 1862 to Mgr A. Taché O.M.I.* (Archives diocésaines de St-Boniface, pp.3).

During his journey, Petitot visits the mission at Le Pas and stops over at Fort Cumberland.

- 97 *Letter from Portage La Loche, July 22, 1862 to Mgr A. Taché O.M.I.* (Archives diocésaines de St-Boniface, pp. 4).

On his arrival at Portage La Loche, the missionary meets the governor(? ), the Protestant minister and Montagnais Indians of the locality.

- 98 *Letter from Grand-Portage La Loche, July 23, 1862.* (Missions des Oblats, 1863, t. 2, pp. 212-221).

On his journey from St. Boniface to Providence mission, Petitot meets Saulteaux, Cree and Muskegon Indians and a few Métis; he adds a few geographical observations on the area.

- 99 *Letter from Mission de la Providence, Grand-Portage, August 31, 1862.* (Missions des Oblats, 1863, t. 2, pp. 221-227).

The author gives a list of Indian groups at Portage La Loche and describes the partnership between a Cree husband and his Montagnais wife.

- 100 *Letter from (. . . . .), dated October 10, 1862.* (Missions des Oblats, 1863, t. 2, pp. 227-232).

Journey from Grand-Portage to Great Slave Lake, via Lake Athabasca, for the purpose of establishing the Divine Providence mission at Grand Rapid; observations on the clothing worn by the Indians who frequent the mission.

- 101 *Letter from (. . . . .), dated November 14, 1862.* (Missions des Oblats, 1863, t. 2, pp. 232-234).

The author describes the founding of the Divine Providence mission.

- 102 *Letter from Liard, November 17, 1862 to Mgr A. Taché O.M.I.* (Archives diocésaines de St-Boniface, pp. 4).

Besides working at the construction of the Divine Providence mission, the missionary catechizes the Indians.

- 103 *Letter from St-Joseph mission, Great Slave Lake, April 10, 1863 to Mgr A. Taché O.M.I.* (Archives diocésaines de St-Boniface, pp. 2).

Besides doing construction work at the mission, Petitot studies the Montagnais language.

- 104 *Letter from St-Joseph mission, Great Slave Lake, June 20, 1863 to Mgr. A. Taché O.M.I.* (Archives diocésaines de St-Boniface, pp. 3).

Deterioration of the relations between Petitot and the Indians; also, food is running short at Fort Resolution.

- 105 *Letter from Great Slave Lake, September 1863.* (Missions des Oblats, 1867, t. 6, pp. 364-373).

Petitot is assigned by Mgr Grandin to St. Joseph mission, in temporary replacement of Fr. Eynard; he gives data on Indians of the Montagnais type, and on their religious beliefs.

- 106 *Letter from Great Slave Lake, September 1863.* (Rapport sur les Missions du Diocèse de Québec, avril 1868, No. 18, pp. 83-95).

Same contents as No. 105.

- 107 *Letter from Great Slave Lake, September 1, 1863.* (Annales de la Propagation de la Foi, Lyon, 1865, t. 37, pp. 366-377).

The author describes the life conditions of a missionary; he snowshoes from St-Joseph mission to Divine Providence mission.

- 108 *Letter from Great Slave Lake, October 6, 1863 to Mgr A. Taché O.M.I.* (Archives diocésaines de St-Boniface, pp. 4).

Petitot has to leave St-Joseph mission and take up work at Good Hope mission.

- 109 *Letter from St-Joseph mission, Great Slave Lake, December 6, 1863 to Mgr A. Taché O.M.I.* (Archives diocésaines de St-Boniface, pp. 2).

Petitot plans to visit the Dog-rib Indians in March 1864 and in 1865 to visit the *Tchiglit* Eskimos.

- 110 *Letter from Great Slave Lake, December 7, 1863.* (Missions des Oblats, 1867, t. 6, pp. 373-374).

Same contents as No. 109.

- 111 *Letter from Great Slave Lake, April 3, 1864.* (Missions des Oblats, 1867, t. 6, pp. 373-382).

While on a visit to a sick Indian, the missionary records the diet and the family life of those Indians; Mgr Grandin narrowly escapes a tragic death.

- 112 *Letter from Great Slave Lake, April 3, 1864.* (Rapport sur les Missions du Diocèse de Québec, avril 1868, No. 18, pp. 95-105).

Same contents as No. 111.

- 113 *Letter from Lac Kléritie, June 1, 1864 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 6).

The missionary, on pastoral work, visits the *Trakwell-Ottiné* Indians; he is uncordially greeted by their shamans.

- 114 *Letter from Mission de St-Michel, Fort Raë, June 22, 1864.* (Annales de la Propagation de la Foi, Lyon, 1865, t. 37, pp. 377-393).

During a visit to the *Trakwell-Ottiné*, Petitot studies their community structures, their religious practices, and the construction of their dwellings.

- 115 *Letter from Good Hope, September 7, 1864 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 5).

Petitot explains his methods of approaching Indians; hopes to visit Eskimo territory, and requests a supply of oil colors for use in decorating the Good Hope chapel.

- 116 *Letter from Notre-Dame de Bonne-Espérance, September 30, 1864 to J. Fabre O.M.I.* (Missions des Oblats, 1867, t. 6, pp. 382-389; 449-470).

The missionary goes out to St-Michel mission to visit the Dog-ribs.

- 117 *Letter from Good Hope, September 30, 1864 to J. Fabre O.M.I.* (Rapport sur les Missions du Diocèse de Québec, avril 1868, No. 18, pp. 105-115).

Same contents as No. 116.

- 118 *Letter from Good Hope, November 1, 1864 to J. Fabre O.M.I.* (Les Missions Catholiques de Lyon, 25 juillet 1873, t. V. No. 216, pp. 359).

Same contents as No. 116.

- 119 *Letter from Notre-Dame de Bonne-Espérance, November 11, 1864 to J. Fabre O.M.I.* (Missions des Oblats, 1867, t. 6, pp. 470-481).

After visiting the Dog-ribs and the Slaves, the missionary is planning to go to Good Hope; he lists the Indian tribes who frequent that mission. He adds many observations on the geology and geography of the area near the mouth of Bear River.

- 120 *Letter from Notre-Dame de Bonne-Espérance, Fort Good Hope, January 20, 1865.* (Missions des Oblats, 1867, t. 6, pp. 331-355).

Sub-title: A Glimpse of New Britain. Notes on the topography, climate, soil, fauna, flora and people of that territory.

- 121 *Coup d'oeil sur la Nouvelle-Bretagne.* (Les Missions Catholiques de Lyon, 1868; Vol. I, July 24, No. 5, pp. 39-40; July 31st, No. 6, pp. 47-48; Aug. 7, No. 7, pp. 55-56; Aug. 15, No. 8, pp. 63-64; Aug. 21st, No. 9, pp. 71-72; Aug. 28, No. 10, pp. 79-80).

Same contents as No. 120.

- 122 *Letter from Notre-Dame de Bonne-Espérance, February 24, 1865 to J. Fabre O.M.I.* (Missions des Oblats, 1867, t. 6, pp. 481-483).

Petitot is about to leave for Fort Anderson and thence for the Eskimo territory.

- 123 *Letter from Anderson River, camp of Noulloumallok, March 21, 1865 to J. Fabre O.M.I.* (Archives générales O.M.I., Rome, pp. 6).

After reaching Fort Anderson, Petitot leaves for Eskimo territory; he studies their housing, diet, clothing and religious life.

- 124 *Letter from Good Hope, June 5, 1865 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 4).

Petitot relates his journey to Fort Anderson and his visit to Eskimos; he has resumed his study of the Montagnais idiom.

- 125 *Letter from Good Hope, August 2, 1865 to J. Fabre O.M.I.* (Archives générales O.M.I., Rome, p. 1).

Mission work among the Hareskins; Fr. Séguin has gone to the Peel River mission.

- 126 *Letter from Fort Anderson (Fort des Esquimaux), Ste-Croix Mission, Novembre 18, 1865 to J. Fabre O.M.I.* (Missions des Oblats, 1868, t. 7, pp. 182-186, 281-282).

Petitot relates his journey to Eskimo territory and his visit among the Loucheux; he is planning an early visit to the Bâtards-Loucheux.

- 127 *Letter from Good Hope, January 15, 1866 to J. Fabre O.M.I.* (Missions des Oblats, 1868, t. 7, pp. 282-292).

While visiting the Bâtards-Loucheux, Petitot studies their language and observes their religious life.

- 128 *Letter from Good Hope, January 15, 1866 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 4).

Measles is rife in the Eskimo and Indian camps; observations on the behaviour of Indians towards the sick and the dead.

- 129 *Letter from Great Bear Lake, March 17, 1866 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 4 ).

Petitot, for certain reasons, thinks he has lost the confidence of the Indians, and he asks his Superior to be recalled.

- 130 *Letter from Great Bear Lake, Fort Norman, Maison Ste-Thérèse, May 31, 1866 to J. Fabre O.M.I.* (Missions des Oblats, 1868, t. 7, pp. 292-295).

Geographic description of Great Bear Lake and list of the Indian tribes living in that area.

- 131 *Letter from Great Bear Lake, June 5, 1866 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 6).

Petitot reports on his mission work at Great Bear Lake; he tells of meeting an Anglican minister.

- 132 *Letter from Mackenzie River, June 7, 1866 to J. Fabre O.M.I.* (Missions des Oblats, 1868, t. 7, pp. 295-296).

After he had met an Anglican minister, Petitot goes on to Divine Providence mission.

- 133 *Letter from Good Hope, July 28, 1866 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 4).

After a trip to Fort Simpson, Petitot prepares to leave for the missions at Great Bear Lake; new Anglican missionaries have arrived in the area.

- 134 *Letter from Good Hope, September 15, 1866 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 4).

The missionary reports on his mission work; Fort Anderson will soon be relinquished by the Hudson's Bay Company.

- 135 *Letter from Good Hope, February 28, 1867 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 6).

Petitot visits the sick in various Indian camps; he paints two pictures and an altar for the Great Bear Lake mission.

- 136 *Letter from Ste-Thérèse mission, Great Bear Lake, April 6, 1867 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 8).

Fort Norman will probably remove to some other location; a few remarks on the work of the Protestant missionaries in the Great Bear Lake area; the missionary wants to visit the Eskimos.

- 137 *Letter from Ste-Thérèse mission, Great Bear Lake, June 30, 1867 to J. Fabre O.M.I.* (Missions des Oblats, 1869, t. 8, pp. 286-294).

Topographic and historical information on Great Bear Lake mission; at this writing, Petitot is at odds with clergyman Bompas; a case of cannibalism has occurred recently among the Indians at Fort Norman.

- 138 *Letter from Ste-Thérèse mission, July 31, 1867 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 7).

At the time he visited Great Bear Lake, the missionary met only a few Indians, the others had gone to the mountains, because of a shortage of game; Petitot reports on improvements and alternations at Ste-Thérèse mission.

- 139 *Letter from Good Hope, January 31, 1868 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 7).

Epidemics are ravaging Indian camps; Petitot resumes his study of the *dènè* idiom and launches into a comparative and analytical study of the dialects.

- 140 *Letter from Good Hope, February 29, 1868 to J. Fabre O.M.I.* (Missions des Oblats, 1869, t. 8, pp. 294-310).

On a trip to *Télini-dié* River, Petitot runs into Eskimos, as well as Loucheux and Hareskin Indians.

- 141 *Letter from Ste-Thérèse mission, May 30, 1868 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 6).

Petitot speculates on the ways the missions might be affected by the removal of Fort Norman; he wants to visit either the Eskimos or the Loucheux.

- 142 *Letter from Ste-Thérèse mission Great Bear Lake, May 30, 1868 to J. Fabre O.M.I.* (Missions des Oblats, 1870, t. 9, pp. 59-64).

Brief ethnographic data on the Dog-ribs; the missionary meets Protestant ministers; he reports a case of infanticide and an adoption that recently took place at Great Bear Lake; a doctor is expected shortly at Fort Simpson.

- 143 *Letter from Great Bear Lake, May 30, 1868 to Mgr A. Taché O.M.I.* (Archives diocésaines de St-Boniface, pp. 4).

Petitot has just finished a study on the religious life of the *Dènè*; it has elicited certain unfavorable comments on the part of Fr. Archille Rey O.M.I.

- 144 *Letter from Good Hope, June 9, 1868 to J. Fabre O.M.I.* (Mission des Oblats, 1870, t. 9, pp. 64).

The missionary, back at Good Hope, prepares to leave for Eskimo country.

- 145 *Letter from Niro-tunar-luk River (branch of Peel River), June 24, 1868 to J. Fabre O.M.I.* (Missions des Oblats, 1870, t. 9, pp. 65-86).

The missionary relates his journey to Eskimo country, along the Mackenzie River up to Fort MacPherson, where he meets some Loucheux Indians.

- 146 *Letter from Niro-tunar-luk River, June 25, 1868 to J. Fabre O.M.I.* (Missions des Oblats, 1870, t. 9, pp. 187-190).

Notes on Eskimo fetishes.

- 147 *Letter from Niro-tunar-luk River, June 26, 1868 to J. Fabre O.M.I.* (Missions des Oblats, 1870, t. 9, pp. 190-195).

As a result of the death of an Eskimo youth, the shaman attempts to maltreat the missionary.

- 148 *Letter from Good Hope, July 31, 1868 to A. Maisonneuve O.M.I.*  
(Archives provinciales O.M.I., Winnipeg, pp. 4).

Mr. Hardisty (clerk at the Hudson's Bay Co.) will soon be replaced; at the present time, there is a shortage of food and staples at the mission and at Fort Good Hope.

- 149 *Letter from Good Hope, September 7, 1868 to Mgr H. Faraud O.M.I.*  
(Archives générales O.M.I., Rome, pp. 4).

Clergyman Bompas is at present spending some time at Bear Lake.

- 150 *Letter from Good Hope, September 9, 1868 to Mgr H. Faraud O.M.I.*  
(Archives générales O.M.I., Rome, pp. 2).

Petitot wants to go back to Eskimo country: he requisitions material to complete the decoration of Good Hope chapel.

- 151 *Letter from Good Hope, December 12, 1868 to Mgr H. Faraud O.M.I.*  
(Archives générales O.M.I., Rome, pp. 6).

A bit of news about conditions at Fort Yukon; Petitot wants to visit the Dog-ribs next spring; he is busy decorating the interior of the Good Hope chapel.

- 152 *Letter from Ste-Thérèse mission, May 30, 1869 to Mgr H. Faraud O.M.I.*  
(Archives générales O.M.I., Rome, pp. 8).

Bickering between Petitot and the chief factor at Fort Norman; a few statistics on the Indian population served by the mission; report on mission work among the Dog-ribs; Petitot plans to visit the Eskimos soon.

- 153 *Letter from Great Bear Lake, May 31, 1869 to Mgr H. Faraud O.M.I.*  
(Archives générales O.M.I., Rome, pp. 2).

Bad blood between Petitot and the chief factor at Fort Norman; the missionary will soon be visiting the Dog-ribs.

- 154 *Letter from Good Hope, June 8, 1869 to Mr. MacFarlane of Fort Simpson.* (Archives provinciales O.M.I., Winnipeg, pp. 3).

Petitot plans to visit the Peel River Eskimos and the Indians of Great Bear Lake.

- 155 *Letter from Tsi-kha-tchig River, July 1, 1869 to J. Fabre O.M.I.* (Missions des Oblats, 1870, t. 9, pp. 195-200).

Petitot relates a second attempt of his to reach the Arctic Sea, in the company of Eskimos and two Hareskin guides.

- 156 *Letter from Good Hope, July 30, 1869 to J. Fabre O.M.I.* (Missions des Oblats, 1870, t. 9, pp. 200-209).

Ethnographic notes on the Eskimos; etymology of the word Innok; their origin, their hunting and fishing activities; the Eskimo language.

- 157 *Une excursion chez les Esquimaux.* (Les Missions Catholiques de Lyon, 1870, t. III, September 2, No. 115, pp. 287-288; September 16, No. 117, pp. 302-304; September 23, No. 118, pp. 311-312; September 30, No. 119, pp. 319-320; October 7, No. 120, pp. 326-328).

Same contents as Nos. 143, 144, 145, 153, 154.

- 158 *Letter from Mackenzie Rapid, August 8, 1869 to J. Fabre O.M.I.* (Missions des Oblats, 1870, t. 9, pp. 280-288).

Failure of his attempt to visit Eskimo territory; a few remarks on relations between Catholic and Protestant missionaries.

- 159 *Letter from Providence (Mackenzie Rapid), August 18, 1869 to Father Archille Rey O.M.I.* (Missions des Oblats, 1870, t. 9, pp. 388-394)

Failure of his attempt to visit Eskimo territory; a few notes on the yearly cycle of the *Kravane* Eskimos; his relations with clergyman Bompas are rather strained.

- 160 *Letter from Fort Simpson, September 3, 1869 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 3).

Petitot complains that goods meant for the missions were stolen or have gone astray.

- 161 *Letter from Good Hope, September 16, 1869 to J. Fabre O.M.I.* (Missions des Oblats, 1870, t. 9, pp. 295-298).

The missionary reports that, on his way back from Good Hope, Hareskin Indians want to kill him; remarks on relations between Catholic and Protestant missionaries.

- 162 *Letter from Good Hope, February 28, 1870 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 8).

Petitot pursues his linguistic research among the Loucheux; works at interior decoration of the Good Hope chapel; has differences with the Hareskin Indians; and plans to establish a mission in Alaska and afterwards go to France for a rest.

- 163 *Extract of a letter from Good Hope, February 28, 1870 and extract of a letter of May 10, 1870 to his parents.* (Missions des Oblats, 1870, t. 9, pp. 367-372).

The missionary describes the beauty of the Good Hope chapel; makes a few remarks about Protestant missionaries; he has just had news of the uprising of the Red River Métis.

- 164 *Letter from Good Hope, May 10, 1870 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 4).

Petitot reports on his mission work at Good Hope; he works at decorating the Good Hope chapel; then he plans to go to Peel River to meet the Eskimos.

- 165 *Letter from Good Hope, May 10, 1870 to Father Archille Rey O.M.I.* (Missions des Oblats, 1870, t. 9, pp. 372-375).

Petitot had already collected many *Dènè* and *Dindjié* legends; he speculates upon their identity with the history of the Hebrew people.

- 166 *Letter from Good Hope, May 30, 1870 to J. Fabre O.M.I.* (Missions des Oblats, 1873, t. 11, pp. 155-162).

A few remarks regarding the Hareskins' behaviour toward the sick, the Loucheux' relations with Protestant ministers, and relations between Catholics and Protestants among the Loucheux.

- 167 *Letter from Good Hope, June 6, 1870 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 2).

Petitot reports on his mission work at Good Hope, he plans to leave soon for the Yukon; he is at present engaged in construction work at the Good Hope chapel.

- 168 *Letter from Good Hope, June 8, 1870 to J. Fabre O.M.I.* (Missions des Oblats, 1873, t. 11, pp. 162-163).

Petitot would like to go to the Yukon at an early date.

- 169 *Letter from Good Hope, August 1, 1870 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 8).

A few notes on the religious outlook of the Eskimos; on his journey to the Yukon he got in touch with the Loucheux; he reports on his mission work among the Hareskins.

- 170 *Letter from Good Hope, August 1, 1870 to J. Fabre O.M.I.* (Missions des Oblats, 1873, t. 11, pp. 163-176).

On his trip to the Yukon, where he had gone to set up a mission, Petitot studied the local geography, and also the flora and fauna.

- 171 *Letter from The Forks, August 13, 1871 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 3).

Petitot goes to Grand-Portage and to Fort Simpson where he vaccinates sick Indians.

- 172 *Letter from Good Hope, January 31, 1872 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 4).

Returning from Providence towards Good Hope, Petitot stops over at Portage La Loche to vaccinate sick Indians; he is interested in the prospect of going to France.

- 173 *Letter from Good Hope, July 2, 1872, to Mgr I. Clut O.M.I.* (Missions des Oblats, 1874, t. 12, p. 246).

Reports on his mission work at Good Hope.

- 174 *Letter from Good Hope, August 1872 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 2).

Proposition signed by Frs. Petitot, Lecorre and Séguin on the necessity of partitioning the vicariate.

- 175 *Letter from Good Hope, August 30, 1872 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 3).

Reports on his mission work at Good Hope; would like to resume his stays in Eskimo territory; at present he is building the altar for the Good Hope chapel.

- 176 *Letter from (. . . . .), 1873 to Mgr A. Taché O.M.I.* (Archives diocésaines de St-Boniface, 1 p.).

Petitot will soon be journeying to France and requests that any correspondence addressed to him be forwarded to Montréal and to Paris.

- 177 *Letter from Good Hope, February 6, 1873 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 8).

Petitot works at interior decoration in the Good Hope chapel; in addition he translates devotional books required in evangelizing the Indians.

- 178 *Letter from Good Hope, February 6, 1873 to J. Fabre O.M.I.* (Missions des Oblats, 1874, t. 12, pp. 375-396).

He reports on his mission work among the Hareskins; he is still engaged in decorating the Good Hope chapel; he adds a few geographical notes on the region.

- 179 *Letter from Good Hope, February 6, 1873 to Mr. MacFarlane.* (Archives provinciales O.M.I., Winnipeg, pp. 4).

Mgr I. Clut O.M.I. stops over at Good Hope on his way to Alaska.

- 180 *Letter from Good Hope, August 13, 1873 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 2).

Petitot hopes his trip to France will be only a short one as he wants to come back to his missions as soon as possible.

- 181 *Letter from L'Isle-à-la-Crosse, August 14, 1873 to Mgr H. Faraud O.M.I.*  
(Archives générales O.M.I., Rome, pp. 8).

Petitot hesitates to undertake that trip to France; he reports on his mission work among the Hareskins.

- 182 *Letter from l'Isle-à-la-Crosse, August 18, 1873 to Mgr A. Taché O.M.I.*  
(Archives diocésaines de St-Boniface, pp. 4).

Instead of going to France, Petitot would willingly remove to some other mission in the vicariate.

- 183 *Letter from L'Isle-à-la-Crosse, August 18, 1873 to Mgr H. Faraud O.M.I.*  
(Archives générales O.M.I., Rome, pp. 4).

The missionary would rather stay in his missions than travel to France as he had planned to do.

- 184 *Letter from L'Isle-à-la-Crosse, August 22, 1873 to Mgr H. Faraud O.M.I.*  
(Archives générales O.M.I., Rome, pp. 3).

The missionary is reluctant to go to France and would rather stay in Canada.

- 185 \* *Letter from Carlton, September 24, 1873 to Mgr A. Taché O.M.I.*  
(Archives diocésaines de St-Boniface, pp. 3).

Petitot provides assistance to a needy Métis.

- 186 *Letter from L'Isle-à-la-Crosse, December 23, 1873 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 10).

He reports on his mission work at L'Isle-à-la-Crosse; he has no wish to go to France.

- 187 *Letter from (. . . . .), December 30, 1873 to Mgr A. Taché O.M.I.* (Les Missions Catholiques de Lyon, t. VII, Jan. 15, 1875, No. 293, pp. 26-29).

Description of the *Mitewewin* ritual practised by the Saulteaux and the Cree.

- 188 *Letter from Notre-Dame des Victoires, (Lac la Biche), December 30, 1873 to J. Fabre O.M.I.* (Missions des Oblats, 1874, t. 12, pp. 458-487).

Ethnographic data on the Cree of Green Lake; description of the *Mitewewin* ritual; relations between the Cree and the Blackfoot; relations between the Cree and the Hudson's Bay Co.; the missionary meets Carrier Métis, from British Columbia.

- 189 *Letter from Lac la Biche, April 6, 1874 to Mgr I. Clut O.M.I.* (Archives générales O.M.I., Rome, pp. 11).

Petitot has no wish to go to France and buttresses his declination with extracts from several letters certifying his good health.

- 190 *Letter from Lac la Biche, April 18, 1874 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 2).

He reports on the recent recovery of allegedly lost goods.

- 191 *Letter from Montreal, August 4, 1873 (sic) to Mgr A. Taché O.M.I.* (Archives diocésaines de St-Boniface, pp. 4).

Petitot is looking for grants to finance the printing of his dictionaries.

- 192 *Letter from Montreal, August 8, 1874* (Missions des Oblats, 1874, t. 12, pp. 398-399).

Petitot is about to leave for France; he is now trying to obtain funds, for the printing of his dictionaries.

- 193 *Letter from Marseille, September 27, 1874 to Mgr A. Taché O.M.I.* (Archives diocésaines de St-Boniface, pp. 3).

Since he again set foot in France, Petitot has been busy getting his dictionaries into print.

- 194 *Letter from Marseille, September 30, 1874 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 6).

The missionary relates his journey from the Mackenzie area to Montreal; in France, he is looking after the publication of his dictionaries.

- 195 *Letter from Marseille, October 6, 1874 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 6).

Petitot is bent on having his dictionaries published despite Mgr I. Clut's allegations of certain inaccuracies in the classification process of the *Dènè-dindjié* roots.

- 196 *Letter from Marseille, October 10, 1874 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 3)

Petitot requests an advance of funds to pay for some clothes he is ordering on behalf of Mr. Hardisty, a Hudson's Bay Co. official.

- 197 *Letter from Marseille, October 18, 1874 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp.3).

The missionary is eager to return to his missions, pointing out that many letters from the Indians are urging him to do so.

- 198 *Letter from Marseille, October 23, 1874 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 6).

Petitot sends to Mgr Faraud a copy of a letter just received from Mgr I. Clut authorizing him to go back to the Mackenzie as soon as the dictionaries have come out.

- 199 *Letter from Paris, November 5, 1874 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 3).

Petitot wishes he can soon have a talk with Mgr Faraud; meanwhile he is busy looking after the publication of his dictionaries.

- 200 *Letter from Paris, December 27, 1874 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 4).

Petitot has had reproductions made of some photographs of Eskimos; he is waiting for the balance of Mgr I. Clut's book in Loucheux.

- 201 *Letter from St-Albert, 10/74 (sic) to Fr. Valentin Vègreville O.M.I.* (Archives provinciales O.M.I., Edmonton, pp. 3).

On his trip to St-Albert, Petitot makes the acquaintance of Protestant missionaries.

- 202 *Letter from Paris, Holy Saturday, 1875 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 3).

Petitot expects that the galley-proofs of his dictionaries will be in his hands any day now; he is anxious to return to his missions.

- 203 *Letter from Paris, February 14, 1875 to Mgr A. Taché O.M.I.* (Archives diocésaines de St-Boniface, pp. 4).

Petitot keeps looking after the printing of his dictionaries; the Société de Géographie has had one of his maps engraved; after delivering lectures, he trades epithets with newspapermen.

- 204 *Letter from Paris, April 1, 1875 to Mgr A. Taché O.M.I.* (Archives diocésaines de St-Boniface, pp. 4).

Petitot is sending to Mgr Taché packing cases containing items for use in mission chapels; the printing of his dictionaries is almost completed.

- 205 *Letter from Paris, May 6, 1875 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 4).

His dictionary will probably come out by the end of September; Petitot is most eager to go back to his missions.

- 206 *Letter from Paris, May 6, 1875 to Mgr A. Taché O.M.I.* (Archives diocésaines de St-Boniface, pp. 4).

Petitot is busy soliciting donations of church goods for the missions; the printing of his dictionaries is coming along.

- 207 *Letter from Paris, August 7, 1875.* (Annales de l'Oeuvre de la Sainte-Enfance, February 1876, No. 168, pp. 52-57).

A few ethnographic notes on the yearly cycle of Eskimo activities: their food production, their building of dwellings and the etymology of the work *Innok*.

- 208 *Letter from Paris, August 20, 1875 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 2).

The printing of the dictionaries is practically through; Petitot is just waiting for the day when he can go back to his missions.

- 209 *Letter from Autun, November, 1875 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 4).

The printing of the dictionaries is completed, and that of the grammar notes has just started.

- 210 *Letter from Paris, February 8, 1876 to Fr. A. Maisonneuve O.M.I.* (Archives provinciales O.M.I., Winnipeg, pp. 4).

Petitot is getting ready to come back to America; he has received donations of church goods for the missions.

- 211 *Letter from Paris, March 2, 1876 to Fr. A. Maisonneuve O.M.I.* (Archives provinciales O.M.I., Winnipeg, pp. 4).

Petitot is getting ready to come back to America; in Paris, he gets in touch with Fr. Grouard.

- 212 *Letter from St. Paul, Minnesota, April 16, 1876.* (Missions des Oblats, 1876, t. 14, pp. 218-220).

The missionary relates his return trip from France to America, precisely up to St. Paul.

- 213 *Letter "En route au-delà du Moulin". June 2, 1876 to Mgr A. Taché O.M.I.* (Archives diocésaines de St-Boniface, pp. 3).

The missionary relates the ups and downs of his journey back to the Mackenzie.

- 214 *Letter from the prairie, near Qu'Appelle Fork, June 26, 1876 to Fr. A. Maisonneuve O.M.I.* (Archives provinciales O.M.I., Winnipeg, pp. 3).

The missionary, en route for the Mackenzie, relates his trip through the prairie.

- 215 *Letter from Lac la Biche, July 26, 1876 to Mgr A. Taché O.M.I.* (Archives diocésaines de St-Boniface, pp. 6).

Discord at Lake la Biche between Fr. André and 2 officials of the Hudson's Bay Co. regarding the goods that have to be sent up the Mackenzie; narrative of a crime that has just been committed.

- 216 *Letter from Fort McMurray, August 11, 1876 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 6).

Petitot tells about his trip toward the Mackenzie; word has just come to him that a house has been put up at Fort Norman by Fr. Ducot.

- 217 *Letter from Portage La Casette, August 28, 1876 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 2).

He reports on his mission work among the Indians at Good Hope and Great Bear Lake.

- 218 *Letter from Fort Simpson, September 12, 1876 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 8).

Petitot goes among the Montagnais and the Yellowknife, he tells of their attitude, and that of the Métis, towards religion; he believes he will soon be transferred to the Athabasca mission.

- 219 *Letter from (. . . . .), 1877 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 4).

The missionary expresses the wish to be sent back to Good Hope and cautions Mgr Faraud against the Hudson's Bay Co. which is opposed to a road being built.

- 220 *Letter from Good Hope, January 8, 1877 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 16).

Dissension reigns at Good Hope. Petitot is at odds both with the Indians and the Whites, and also with Fr. Séguin; he expresses the wish to visit the Eskimos and the Loucheux.

- 221 *Letter from Great Bear Lake, January 30, 1877 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 6).

Report on the mission work of Fr. Ducot; Petitot wishes to visit the Eskimos at Peel River.

- 222 *Letter from Good Hope, February 15, 1877 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 6).

Petitot reports on his mission work among the Indians of Great Bear Lake; he suggests that a permanent mission be established among the Loucheux and the Eskimos.

- 223 *Letter from Good Hope, February 15, 1877 to Mgr A. Taché O.M.I.* (Archives diocésaines de St-Boniface, pp. 4).

Description of his trip from Lake La Biche to Good Hope; report on his mission work among the Indians of Good Hope; Petitot denies certain slanderous statements directed against him.

- 224 *Letter from Good Hope, May 1, 1877 to Mr. MacFarlane* (Archives provinciales O.M.I., Winnipeg, pp. 4).

Goods allegedly lost have just been recovered.

- 225 *Letter from Good Hope, May 31, 1877 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 6).

Petitot reports on his mission work among the Indians at Good Hope; there is a clash between him and Fr. Séguin; he is busy translating prayer books into various Indian languages.

- 226 *Letter from Good Hope, June 5, 1877 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 4).

Petitot is concerned over the disappearance of painting material that was to be used in the decoration of the Good Hope chapel.

- 227 *Letter from Good Hope, July 9, 1877 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 4).

He reports on his mission work among the Loucheux of Peel River; and he expresses the wish to establish a mission among the Eskimos.

- 228 *Letter (fragment) from (. . . . .), 1878 to Father (. . . .)* (Archives provinciales O.M.I., Winnipeg, pp. 2).

Petitot denies calumnies directed against him, and does not wish to go back to Red River.

- 229 *Letter from Ste-Thérèse, Fort Norman, May 25, 1878 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 32).

Petitot disapproves of Fr. Séguin's suggestion that Great Bear Lake mission be transferred to Fort Norman; he would like to establish a mission among the Eskimos.

- 230 *Letter from Good Hope, June 1, 1878.* (Missions des Oblats, 1879, t. 17, pp. 5-18).

A few notes on relations between Catholic missionaries and the shamans (Eskimo priests); Petitot went up to Fort MacPherson where he visited the Loucheux and the Eskimos; he reports on his mission work among the Indians at Fort Norman and at Great Bear Lake.

- 231 *Letter from Good Hope, June 16, 1878 to Mgr A. Taché O.M.I.* (Archives diocésaines de St-Boniface, pp. 4).

Report on mission work among the Indians at Ste-Thérèse mission, Great Bear Lake and Good Hope; Petitot has resumed interior decoration at Good Hope chapel; he tells of a few recent cases of famine in the area.

- 232 *Letter from Good Hope, June 30, 1878 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 10).

Report on mission work at Fort Norman; Petitot protests against certain slanderous charges made against him; in anticipation of a posting in *Tchiglit* Eskimo territory, he studies the idiom of that tribe.

- 233 *Letter from Providence, November 5 (?), 1878 to Fr. A. Maisonneuve O.M.I.* (Archives provinciales O.M.I., Winnipeg, pp. 4).

Report on mission work at Fort Norman in the spring of 1878; Petitot falls ill; he asks for supplies to finish decoration work at Good Hope chapel.

- 234 *Letter from Providence, November 5, 1878 to Mgr V. Grandin O.M.I.* (Archives diocésaines Edmonton, pp. 4).

Petitot just had word of the death of his brother Victor; a few days later he fell ill but, in spite of this, went on mission work among the Indians of Willow River.

- 235 *Letter from (.....), November 30, 1878 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 20).

There is animosity between Petitot and Fr. Séguin; the missionary tells of his wish to set up a mission among the Eskimos and the Loucheux; he adds a few tidings about the Ste-Thérèse and Divine Providence missions.

- 236 *Letter from Good Hope, December 31 (?), 1878 to Mgr A. Taché O.M.I.*  
(Archives diocésaines de St-Boniface, pp. 3).

Petitot describes the decoration work he has done in the Good Hope chapel.

- 237 *Letter from Good Hope, (31st of . . . . .), 1878 to Mgr A. Taché O.M.I.*  
(Archives diocésaines de St-Boniface, p. 1).

Petitot is aware that Mgr Taché had made a trip to Lake La Biche to settle a dispute regarding the vicarage.

- 238 *Letter from Good Hope, (31st of . . . . .), 1878 to Mgr A. Taché O.M.I.*  
(Archives générales O.M.I., Rome, pp. 8).

Translation of prayer books in different Indian languages; Overt disagreement between Petitot and Fr. Séguin.

- 239 *Letter from Providence, January 14, 1879 to Mgr H. Faraud O.M.I.*  
(Archives générales O.M.I., Rome, pp. 7).

Petitot visits the *Etcha-Ottinè* Indians, near Fort Vermilion; he denies the calumnies directed against him by the Indians.

- 240 *Letter from Lac la Biche, July 7, 1879 to Fr. A. Maisonneuve O.M.I. (?)*  
(Archives provinciales O.M.I., Winnipeg, pp. 4).

Petitot is transferred to the St. Albert diocese; he reports several cases of famine among the Indians situated at Bataille.

- 241 *Letter from St-François Régis, 23 (?), 1880 to Fr. A. Maisonneuve O.M.I.*  
(Archives provinciales O.M.I., Winnipeg, pp. 4)

Petitot is now at the mission of Cold Lake where the Montagnais have just been assigned reservations following treaties with the government.

- 242 *Letter from St-François Régis, July 17, 1880 to Mgr V. Grandin O.M.I.*  
(Archives diocésaines d'Edmonton, pp. 11).

- 243 *Letter from St-Raphaël (Angling-Lake by Fort Pitt), September 1, 1880 to Mgr V. Grandin O.M.I.* (Les Missions Catholiques de Lyon, t. XIII, 25 mars 1881, No. 616, pp. 134-135).

At this time Petitot is at Cold Lake mission and is getting ready to build a house for the winter.

- 244 *Letter from St-Raphaël (Angling-Lake by Fort Pitt), September 1, 1880 to Mgr V. Grandin O.M.I.* (Missions des Oblats, 1881, t. 19, pp. 199-122).

Same contents as No. 243.

- 245 *Letter from St-Raphaël (Angling-Lake), November 15, 1880 to Fr. A. Maisonneuve O.M.I.* (Archives provinciales O.M.I., Winnipeg, pp. 4).

Brief observations on the way of life of the Montagnais now settled on reservations; Fr. Hert has just died.

- 246 *Letter from St-Raphaël (Angling-Lake by Fort Pitt), November 15, 1880 to Mgr A. Taché O.M.I.* (Archives diocésaines de St-Boniface, pp. 4).

Following a lecture by Mgr I. Clut before the Société de Géographie de Lyon, members of the Société send Petitot a multitude of questions concerning the present situation in the Canadian Northwest.

- 247 *Letter from St-Raphaël, April 15, 1881 to Fr. A. Maisonneuve O.M.I.* (Archives provinciales O.M.I., Winnipeg, pp. 4).

Petitot deplores the closing of St-Raphaël mission; he will soon be leaving for France to arrange for the publication of dictionaries by other missionaries.

- 248 *Letter from St-Raphaël, April 15, 1881 to Mgr H. Faraud O.M.I.* (Archives générales O.M.I., Rome, pp. 4).

While on a trip to St-Albert, Petitot falls ill; for this reason, he will soon be going to France where he will also arrange for the printing of dictionaries by other missionaries.

- 249 *Letter from St-François Régis, July 12, 1881 to Mgr V. Grandin O.M.I.* (Archives diocésaines d'Edmonton, pp. 3).

Petitot asks to be transferred to St-Raphaël mission.

- 250 *Letter from Marseille, January 12, 1884 to Mgr V. Grandin O.M.I.* (Archives provinciales O.M.I., Edmonton, pp. 4).

- 251 *Letter from Autun, November 6, 1885 to Mgr A. Taché O.M.I.* (Archives diocésaines de St-Boniface, pp. 4).

Petitot is busy soliciting donations of church goods for the missions; the printing of many dictionaries and monographs is coming along.

- 252 *Letter from Mareuil-lès-Meaux, October 5, 1900 to Fr. A. Lacombe O.M.I.* (Archives diocésaines d'Edmonton, pp. 4).

Abbé Petitot sends expressions of esteem and high regard, and asks for news about the Mackenzie missions.

- 253 *Lettre relative à la validité des mariages des sauvages du Mackenzie.* (Archives diocésaines de St-Boniface, pp. 3).

He describes the marriage institution as practised by the Mackenzie Indians; and gives his opinion on the Christian validity of such unions.

#### (Unpublished works)

##### Manuscripts

- 254 *Vocabulaire comparatif de langues Dènè* (Collected at Fort Norman-Franklin, Great Bear Lake, January 11, 1869, 10 unnumbered pages).

*Source: Bibliography of Athapascan languages*, J.C. Pilling, Bureau of Ethnology, Smithsonian Institution, 1892.

- 255 *Vocabulaire comparatif de plusieurs langues athapascanes.* (Collected at Fort Good Hope, summer 1865, 10 unnumbered pages).

*Source: Bibliography of Athapascan languages*, J.C. Pilling, Bureau of Ethnology, Smithsonian Institution, 1892.

- 256 x *Formation du langage par juxtaposition de racines synonymes mais hétérogènes.*

*Source: Bibliography of Athapascan languages*, J.C. Pilling, Bureau of Ethnology, Smithsonian Institution, 1892.

- 257 x *Manuscrits en langues athapascanes.* (Letter from Mareil-lès-Meaux, April 24, 1889 to J.C. Pilling). List of manuscripts on Athapascan languages in possession of Petitot.

*Source: Bibliography of Athapaskan languages, J.C. Pilling, Bureau of Ethnology, Smithsonian Institution, 1892.*

- 258 *Notes sur les Montagnais ou Chippewyans. (3 unnumbered pages)*

*Source: Bibliography of Athapaskan languages, J.C. Pilling, Bureau of Ethnology, Smithsonian Institution, 1892.*

- 259 x *Vocabulaire français-dènè peau-de-lièvre (n'inclut pas les verbes).*

*Source: Bibliography of Athapaskan languages, J.C. Pilling, Bureau of Ethnology, Smithsonian Institution, 1892.*

- 260 x *Racines dènè peau-de-lièvre (ordre alphabétique).*

*Source: Bibliography of Athapaskan languages, J.C. Pilling, Bureau of Ethnology, Smithsonian Institution, 1892.*

- 261 *Conjugaisons loucheuses et petites instructions en dialecte loucheux. (Archives provinciales O.M.I., Edmonton; the conjugations cover 46 pages, and the instructions 19 pages).*

- 262 *Grammaire crise. (Archives provinciales O.M.I., Edmonton, pp. 76).*

There is no certainty that Petitot is the author of that grammar.

- 263 x *Instructions et sermons en dènè peau-de-lièvre.*

*Source: Bibliography of Athapaskan languages, J.C. Pilling, Bureau of Ethnology, Smithsonian Institution, 1892.*

- 264 x *Résumé de la Bible en dènè tchippewyan écrite par Mgr H. Faraud O.M.I.*

*Source: Bibliography of Athapaskan languages, J.C. Pilling, Bureau of Ethnology, Smithsonian Institution, 1892.*

- 265 x *Instructions en dènè tchippewyan.*

*Source: Bibliography of Athapaskan languages, J.C. Pilling, Bureau of Ethnology, Smithsonian Institution, 1892.*

- 266 x *Livre de prières en esquimau et dènè peau-de-lièvre par É. Petitot O.M.I.; dindjié par J. Séguin O.M.I.; dènè tchippewyan par Mgr A. Taché O.M.I.; danè castor par Mgr I. Clut O.M.I.*

*Source: Bibliography of Athapaskan languages, J.C. Pilling, Bureau of Ethnology, Smithsonian Institution, 1892.*

- 267 *Histoire sainte (en montagnais). (Copie du 1<sup>er</sup> octobre 1863, Archives provinciales O.M.I., Edmonton, pp. 234).*

- 268 x *Chants indiens du Canada nord-ouest.*

*Source: Bibliography of Athapaskan languages, J.C. Pilling, Bureau of Ethnology, Smithsonian Institution, 1892.*

- 269 *Dictionnaire de botanique. (Archives historiques oblates, Ottawa, original à Good Hope, pp. 46).*

French alphabetical list of the flora of the Northwest, with corresponding Latin names.

- 270 *Écriture idéographique indienne, (Archives historiques oblates, Ottawa).*

Ideograms for the sign of the Cross and some common prayers, followed by five explanatory pages in Latin, English, French and Italian.

- 271 *Instructions en peau-de-lièvre. (Archives provinciales O.M.I., Fort Smith, pp. 15).*

Homilies on love of one's neighbour, *de Peccato in Genere*, and baptism.

- 272 *Souvenirs de Rome et de sa S. S. Pie X – 1909 (Archives provinciales O.M.I., Fort Smith, pp. 174).*

Abbé Petitot's diary of his pilgrimage to Rome.

## Works written in France

- 1        **De l'avenir de l'Oeil de l'homme dans les temps futurs.**  
Société d'Anthropologie, Paris. Bulletins et Mémoires, 1876. t. 11. (sic).
  
- 2        **La sépulture dolménique de Mareuil-lès-Meaux (Seine-et-Marne) et ses constructeurs.**  
Paris, E. Bouillon, 1892. pp. 202. Eight plates drawn from nature by the author.
  
- 3        **La sépulture dolménique de Mareuil-lès-Meaux (Seine-et-Marne).**  
Société d'Anthropologie, Paris. Bulletins et Mémoires, 1892. Séance du 5 mai, Sér. 4e, V. 3, pp. 280, 344-361.
  
- 4        **Crânes néolithiques de la Chapelle-sur-Crécy-en-Brie**  
Société d'Anthropologie, Paris. Bulletins et Mémoires, 1893. Sér. 4e, V. 4, pp. 344.
  
- 5        **Origines et migrations des peuples de la Gaule, jusqu'à l'avènement des Francs.**  
Paris, J. Maisonneuve, 1894. pp. 716.
  
- 6        **La station néolithique de Mareuil-lès-Meaux (Seine-et-Marne).**  
Meaux, Impr. de Marguerith-Dupré, 1895. pp. 30.
  
- 7        **Vestiges Robenhausiens.**  
Société d'Anthropologie, Paris. Bulletins et Mémoires, 1895. Séance du 7 février, Sér. 4e, V. 6, pp. 97-99.

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**Les Oblats chez les Esquimaux (au Mackenzie-Ouest).** Maison générale des O.M.I., Rome, pp. 13).  
  
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- 2        **AGENCE ROMAINE DES OBLATS DE MARIE-IMMACULÉE.**  
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Note on Petitot's monograph and his *Vocabulaire français-esquimau*.
  
- 3        **BLANCHARD, M.**  
  
**Hommage au P.É. Petitot.** (Missions des Oblats, 1875, t. 13, pp. 121-122).  
  
Tribute to Émile Petitot for his scientific contributions by the secretary of the Société de Géographie de Paris.
  
- 4        **BOISSE (? ), A.**  
  
**Letter from Marseille, (Parish of the Very Holy Trinity), October 29, 1879 to Mgr V. Grandin O.M.I.** (Archives diocésaines d'Edmonton, pp. 3).
  
- 5        **BORDIER, A.**  
  
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Critical examination of the paper read by Petitot before the Société; a few direct proofs of the Asiatic origin of several American peoples, in particular the *Dènè-dindjié* and the Eskimos, by means of a comparison of archeological and ethnographic data.
  
- 6        **BOULE, M.**  
  
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7      **BREYNAT, Mgr Gabriel O.M.I.**

Cinquante ans au pays des neiges. V. II: Voyageur du Christ. Fides, 1947, pp. 209.

Note on Petitot's trip to the Anderson River, in order to meet the Eskimos.

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Archeological and ethnographic evidence of the Asiatic origin of Eskimos.

9      **BURPEE, Lawrence J.**

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10      **BURPEE, Lawrence J.**

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Biographical notice on Petitot.

12      **BURPEE, Lawrence J.**

**The Oxford Encyclopedia of Canadian History.** The Makers of Canada Series, Anniversary edition, London & Toronto, Oxford University Press, 1926. pp. 493.

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           Biographical notice on Petitot.
- 14        **CARRIÈRE, Gaston O.M.I.**  
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           List of place names, compiled by Petitot.
- 16        **CAUDERAN, M.H.**  
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- 17        **CHAMPAGNE, J. Étienne O.M.I.**  
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           Notes on Petitot's journeys among the *Dènè-dindjié* and the Eskimos.
- 18        **CHAMPAGNE, J. Étienne O.M.I.**  
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## 19 CLUT, Mgr Isidore O.M.I.

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Petitot's return to America and forthcoming departure for Good Hope mission.

## 23 CORTAMBERT, Eugène

**Les Esquimaux, les Dènè (d'après le Père Petitot).** (L'Opinion Publique, 1875, jeudi 3 juin, V. VI, No. 22, pp. 261, illus.).

Ethnographic notes on the habitat of the Eskimos and the *Dènè*.

## 24 COUDERT, Mgr Jean-Louis O.M.I.

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Notice on the life and writings of Petitot.

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28 **DUCHAUSOIS, Pierre O.M.I.**

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- 32 **FARAUD, Mgr Henri O.M.I.**  
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- 33 **FINNIE, Alyce**  
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- 34 x **FOURNIER, P.**  
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37 **GATHY, Alfred O.M.I.**

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46      **HOHN, E.O.**

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47      **HONIGMANN, John J.**

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- 52      **LECORRE, Auguste O.M.I.**  
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**Petitot, Émile.** (1873, Saturday, September 20) (3rd year, No. 17, pp. 2-3).

Article about Petitot's return to France.

56      **LE MÉTIS.**

**Petitot, Émile.** (1874, Saturday, June 20) (4th year, No. 4, p. 3).

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57      **LE MÉTIS.**

**Petitot, Émile.** (1874, Saturday, July 4) (4th year, No. 6, p. 2).

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58 x      **LE MONDE.**

**Petitot, Émile.** (1875, Thursday, January 21) (? ).

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**PART II**  
**THE TCHIGLIT ESKIMOS**

## INTRODUCTION

### Note regarding Eskimos in general

“Eskimos can be calssed... in two distinct categories: the *Innoït tchubhuraotit* or “dolphin-men, blowers, or cachalots”, who do not wear labrets, and the *Innoït tchigliit*, who do wear them. Both categories recognize a third species of men: the *Ingalit* or *Irkréléït*, i.e. the “redskins” with whom they do not associate. The “blowers” are considered to be Whites and therefore do Europeans the honour of ranking them in that particular category. As for the *Tchigliit*, they are rated as “blacks.”

### Locations of forts patronized by the Eskimos

#### i) Fort Anderson

“... Fort Anderson, better known as “Eskimo Fort”, is a trading post situated eighty leagues northeast of Fort Good Hope, at latitude 68° 30’ north, on the right shore of the Anderson River (“River of the Unknown Fishes”).

It was the most northerly location inhabited by Europeans... Built in 1863 by one MacFarlane, who remained in charge, it was abandoned by the Hudson’s Bay Company in 1866.

MacFarlane had named the fort after chief-factor Anderson, an explorer who had been member of a party in search of Sir John Franklin. But the name “Eskimo Fort” prevailed.

Its location close by the river had made it a meeting-place for three groups of aborigines: The *Tchigliit* Eskimos, the *Dindjié* Indians and the *Dènè Bâtards-Loucheux* Indians.

It was a stockaded enclosure 50 meters square, at each corner of which stood a six-meter high bastion fitted with loopholes which, in practise, were never used. Along the interior walls ran a high gallery that connected the bastions with the blockhouse, a square tower rearing above the main portal and crowned with a crenelated terrace over which fluttered the Union Jack.

In the fort’s courtyard were four constructions: at the rear the master’s house; right and left of it were the store proper, the fur and goods shed, and the servants’ quarters. In-between each of these were scaffolds used in drying smoked meat of fish. When March came around, one could see on



16. Fort Anderson or Fort Eskimo on the Slo-Tchró-Ondjig (The Great Unknown) River.



17. Eskimo dance at Fort MacPherson

those scaffolds such things as sleds, one or two *kayaks*... and the framework of an *umiak*... Raised on some pickets was a large cage containing live eagles.”

“Fort Anderson is four days’ walk from the Arctic Sea.”  
(4: 1-3)

“On June 4, 1864, Fort Anderson’s population stood at 500.”  
(5:80)

“The Hudson’s Bay Company, finding its Fort Anderson operation inadequately profitable both because of the fort’s remoteness and inaccessibility by water transport, and because of the low volume and quality of the furs being supplied to it by the *Innoit*, is planning to close it down this coming year.”  
(126:185)

## ii) Fort MacPherson

“Thirty leagues from the Mackenzie River and 130 leagues northwest of Fort Good Hope, is Fort MacPherson, built in 1848 (? ) by the Hundson’s Bay Company.”  
(4:134)

“On June 4 1864, Fort MacPherson’s population was 400.”  
(5:81)

## 1. GEOGRAPHIC DISTRIBUTION

### 1.1 Area occupied

“the... *Tchiglit* (or “Grands-Esquimaux”) dwell on the shores of the Arctic Sea, between Colville River (Alaska), west of the Mackenzie, and Cape Bathurst on the east.”

“... the *Tchiglit* live on the shores of the Arctic Sea, between Cape Bathurst on the east, and Point Barrow on the west.”  
(11:3)

“... the *Tchiglit* or Mackenzie district Eskimos live along the shores of the Arctic Sea between Coppermine River and Colville River. . .”  
(74:831)

“... the tribe of the *Taréorméout* or People of the high seas, who live west of the mouths of the Mackenzie River.”  
(4:279)

“Another (Eskimo) had come from the mouths of the Colville River. . . He was described to me as being an *Avànéoméork*, a place name pobably referring to Colville River.”

“... from the mouth of the *Natowdja* River to the mouth of Anderson River, there is a canal. . ., which is the portage followed by the Eskimos of the Anderson and of Liverpool Bay to go to Fort Peel.”  
(159:293-294)

“At the present time (1865), all the Eskimos fleeing from the shores of Anderson River, have taken refuge on the shores of Liverpool Bay and Franklin Bay, so as to live by hunting. . . At Anderson River 28 of them died of measles.”  
(126:185)

## 1.2 Territorial limits

“They do not go more than fifty leagues up the rivers that reach the shores of the Arctic Sea.”  
(11:3)

“They do not go up the Mackenzie River beyond the ramparts of the Narrows at latitude 67° 20'. . . nor up the Anderson beyond latitude 69° North.”  
(74:832)

“We entered the natural ramparts called *Kreyrotchouk*. My two Eskimo guests were in hostile and unfamiliar territory.”  
(4:218)

“The Narrows is as far south as the Eskimos will go.”  
(5:91)

“On their travels, they never go into the woods, because they are basically denizens of the steppes and the deserts; they always camp on the ice of rivers, lakes or the sea, in hastily built snow huts.”  
(206:55)

## 1.3 Trail-blazing

“The Eskimos would drive long wooden poles into the river beds at the entry and exit of each channel, to serve as guiding marks in the maze of

the Mackenzie Delta. Any channel with only one such guiding-mark is a dead end. The presence of several guiding-marks is a sign that the channel is navigable in all seasons.”

(4:131)

“At the ends of all islands or deltas of the river, where there is wood, the Eskimos drive wooden shafts into the river bottom, to serve as guiding-marks. These are fir-trees from which some of the limbs have been trimmed off. Every channel having only one such guiding-mark is a dead end. The presence of many guiding-marks shows that the channel is a safe route and leads to one of the four outlets of the river.”

(145:71)

## 1.4 Settlements

“Between the shores of the Anderson River, I see a dozen large snow huts scattered over the *Kraksitorméork* basin. It is the farthest south-easterly village of the *Kragmalivéït* tribe of which *Noulloumallok-Innonorana* is the chief.”

(4:36-37)

“An Eskimo camp, on the shores of *Nirokilov-alouk* River. It was made up of five huts or tents of reindeer skin, aligned in one row. Near the water’s edge were 8 *umiaks* and 15 *kayaks*, indicating to me that the camp numbered 17 hunters, including our guests. There were: *Kroanark*, *Kouninane*, *Oupik*, *Tchiatsark*, *Toulerktsen*, *Tsapoutaytok*, *Mimirnak*, *Avénéméork* and 7 youths 18 to 22 years old, married to young girls of 12; plus a population of 15 to 20 children, 13 years old and under.”

(4:166-167)

“... the Eskimos broke camp all at the same time and went to set up a new one at the mouth of Peel River.”

(4:238)

“... a few Eskimos had set up camp at *Kour-louné-riar-kourk*.”

(4:229)

“... the Eskimos arrive at Sacred Island (*Krikerktayoark*) around the end of July. They spend the fall at *Tchénerark* village, where they gather to hunt the white whale.”

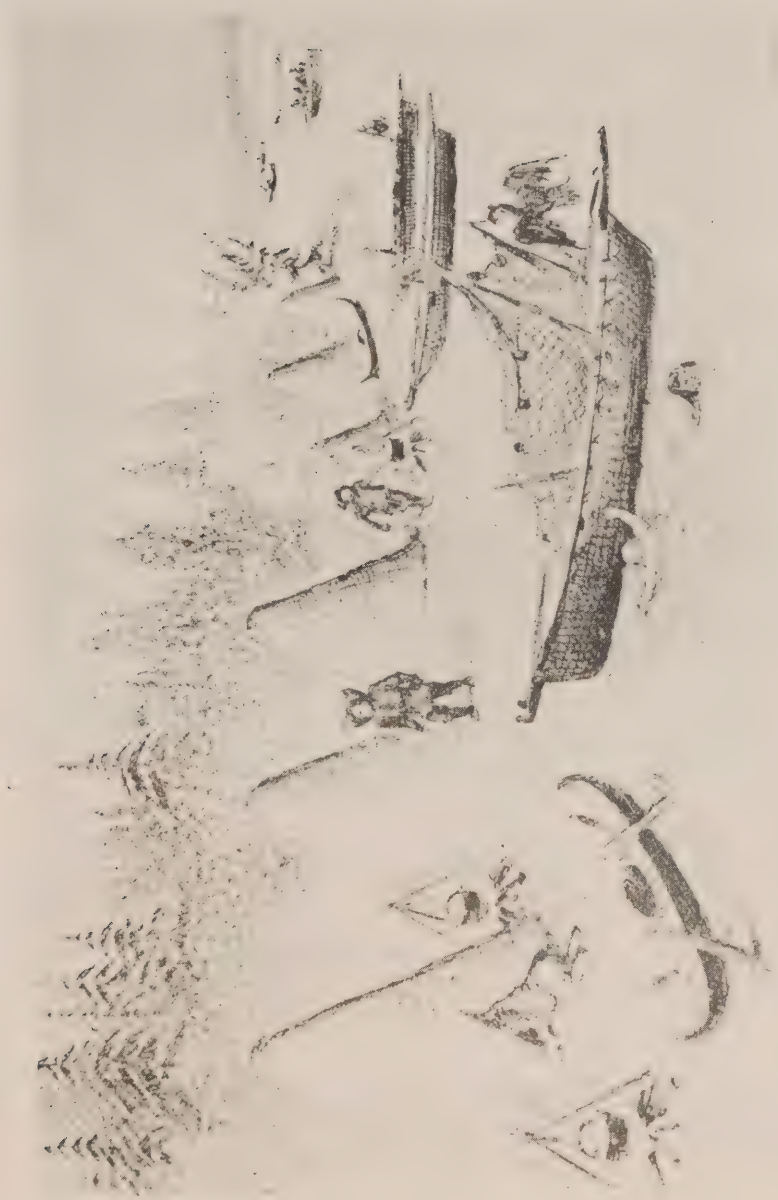
(4:215)

“At Meeting Point, at the mouth of *Natowdja* River, is the Eskimo village of *Tchénerark* (Workshop), general rendez-vous of the *Tchiglît*, in August, when they hunt the porpoise (*Kralalouk*).”

(4:274)



18. Kraksitorméörk Eskimo village.



19. Eskimo camp on the Nirokivalouk River.

“The *Natowdja* River is the chosen gathering place of the *Kravane* Eskimos between the end of July and mid-August, for that is when they hunt the porpoise. At the mouth of that river is their village called *Tchénérark*, where they settle during fall and winter.”  
(159:293)

“At the northern tip of Halkett Island is the village called *Ikotsik*, meaning Elbour.”  
(4:200)

“*Ikotsik*, the Eskimo’s main fishing area in the summertime.”  
(4:139)

“*Kréyouktard* expected to pass the whole summer alone in Caribou mountains with his two wives and his sons.”  
(4:237)

## 2. PHYSICAL ANTHROPOLOGY

### 2.1 Anthroposcopic description

“The Grands-Esquimaux (Tall Eskimo) are rather above than below average height. There are among them some very tall men, but their women are generally of short stature. They are robust, well proportioned, broad-shouldered, agile at gymnastics, but inclined to corpulence. They have a round, large head and a squat neck.

Their physical strength is quite ordinary. . . According to youth and sex, they can be physically attractive. They are chubby-faced and of rosy complexion. By the time they are 15 or 16, this coloring and these graces turn to a flat, olive-toned swarthinness which is the complexion of adults, while their broad, flat features are those of the monogolic race.”  
(13:XII)

“They have a wide, round face, small, slanted eyes, and the mouth is half agape; they are inclined to overweight, especially the women.”  
(207:53)

“... characteristics of the Eskimo species: quasi-round face; large square head sitting on a stout neck; wide gaping mouth with hanging lip, showing close teeth; slanting eyes, sparse whiskers and shaggy eyebrows. Height: average or above average. Skin: mat, soft, hairy and porous. The limbs are not sinewy and their texture is loose, flabby, indicative of a lymphatic (phlegmatic) temperament and scrofulous constitution.

Their color is neither white nor red; it is a light, olive-hued gray.”  
(4:23-24)

“... the characteristics of the purely Eskimo type are: a flat, almost circular face, wider at the cheek-bone level than at the forehead, which narrows upwards; cheeks are large, plump and chubby; the occiput is conical, evidence of degradation; the mouth is wide, always gaping, with pendant netherlip. . .; a goatee beard, sparse and stiff like their hair; small, eyes are black, sparkling, blinking, narrow and slanting like those of the Chinese; the teeth are close, the nose is square, in some cases prominent and strongly aquiline, in other cases undistinguishable or rudimentary; the complexion is café au lait; the hair is coarse, flat, brittle and ebony black. . .”  
(13:XII)

“*Noulloumallok* was a very tall man and of almost white complexion.”  
(4:3)

“Their height varies from 5 feet 6 inches to 6 feet 6 inches.”  
(156:205)

“Fat, corpulent, the women have a whiter complexion, rosier cheeks and more delicate features than their husbands. Their upper lip slightly upturned as one can be seen in pictures of Tartar and Cossack women; but the lower lip protrudes in an undignified pout. Their nose is usually short, their forehead high, their eyes sparking and less narrow than those of their menfolk.”  
(13:XI)

## 2.2 Cross-breeding

“There are among them no half-breeds from relations with Europeans or Indians; at any rate if there are such, they pass unnoticed.”  
(13:XII)

“Among the Eskimos from the west, there was one whose hair and beard were a vivid red: his face was white and freckled. He was unquestionably half-Russian. I was told he had come from *Natérovik*.”  
(4:138-139)

### 3. DEMOGRAPHY

#### 3.1 Composition of population

“The Eskimos herein referred to, number about two thousand (1865).”  
(13:X)

“At Fort MacPherson, in 1866, there were 250 Anderson Eskimos and 300 Mackenzie Eskimos.”  
(72:53)

“On June 18th 1868, Eskimos began to show up at Fort MacPherson. . . as many as 300 to 400 of them.”  
(4:136)

“On June 11th 1877, Fort MacPherson was jam-packed with Eskimos. There were 500 of them. I counted 42 big tents and nearly 80 *umiaks*.”  
(4:295)

Names mentioned by Émile Petitot in his writings, with biographical notes

ANHOUTCHINAK:	companion of <i>Inontakrak</i> and <i>Tchimitsiak</i> .
AOULARÉNA (1):	wife of <i>Noulloumallok-Innonarana</i> .
AOULARÉNA (2):	wife of <i>Iyoumatounak</i> .
AOULARÉNA (3):	first wife of <i>Anhoutchinak</i> .
AOULARÉNA (4):	wife of <i>Kranerktork</i> ; second wife of <i>Anhoutchinak</i> ; was lent to <i>Krarayalok</i> .
ARVIOUNA:	son of <i>Kranerktork</i> ; raised by his aunt, wife of <i>Tsapoutaytok</i> .
AVÉNÉMÉORK:	Shaman of Colville River; killed by <i>Toulerktsen</i> in the spring of 1869.
ILLAMMA:	daughter of <i>Noulloumallok-Innonarana</i> .
INONTAKRAK:	companion of <i>Anhoutchinak</i> and <i>Tchimitsiak</i> .
IYOUMATOUNAK:	companion of <i>Noulloumallok-Innonarana</i> .
KOUNINANE:	son of <i>Krouvalark</i> , and his successor as chief.



20. Georges Arviunine, whaler, a Mackenzie Delta Eskimo.

KRANERKTORK:	“chief”, died at Anderson in November 1865, from the measles.
KREYOUKTARK:	bigamous, has three children.
KRIALOKANA:	Russian half-breed companion of <i>Aoularéna</i> (4).
KRIMÉONA:	son of <i>Navikan-Pabian</i> .
KROANARK:	elder brother of <i>Noulloumallok-Innonarana</i> .
KROUVALARK:	former “chief” of the western Eskimos.
KROYANAPA:	a relative of <i>Krarayalok</i> .
KWITKWINA:	elder son of <i>Nakoyork</i> .
MANARK:	son of <i>Kreyouktark</i> .
MIMINARK:	married to the sister of <i>Anhoutchinak</i> , and has one child.
NAKOYORK:	father-in-law of <i>Pabian-Krarayalok</i> .
NAVIKAN-PABIAN:	“chief” of the <i>Taréorméout</i> .
NEROVANA:	companion of <i>Krialokana</i> and of <i>Aoularéna</i> (4).
NEYPATOUNA:	<i>Taréorméout</i> Eskimo.
NOULLOUMALLOK- INNONARANA	“chief” of the <i>Tchiglit</i> ; known to the English as Powder Horn.
OALIK:	eldest son of <i>Navikan-Pabian</i> .
OUIK:	brother of <i>Kouninane</i> .
PABIAN— KRARAYALOK:	nephew of <i>Navikan-Pabian</i> and son-in-law of <i>Nakoyork</i> .
PABIANA:	son of <i>Navikan-Pabian</i> .
PAOTCINE:	wife of <i>Nakoyork</i> .
TALERK:	born in 1867
TAVÉYANARK:	companion of <i>Tchiatsiark</i> .
TCHIANARK:	son of <i>Kroanark</i> .



21. Noulloumallok-Innonarana, Kragmaliveit Eskimo chief from Liverpool Bay.

- TCHIATSIARK: companion of *Tavéyanark*.
- TCHIMITSIARK: companion of *Anhoutchinak* and of *Inontakrak*.
- TERTER: “chief” of the Anderson Eskimos
- TOULERKTSEN: his wife was murdered by *Avénéméork* in the spring of 1869.
- TSAPOUTAYTOK: brother of *Navikan-Pabian*.

The sister of *Pabian-Krarayalok* was abducted to become the wife of the chief of Fort Simpson.

### 3.2 Diseases

“The most common affections and diseases to which they are subject are gastralgia, as a result of overeating; scrofula and other skin diseases caused by an exclusively meat diet, which loads their blood with acidity and humours. The women suffer from ophthalmia and aphonia, probably caused respectively by the smoke-filled atmosphere of their underground dwellings and by an overuse of the oil of the herring hog; possibly also by loose living.”

(13:XIII)

“... I was told that many children had come down with influenza just after leaving Fort MacPherson.”

(4:175)

“... the Eskimos who had been sick at Fort Anderson... had gone back to the Arctic Sea... taking with them the plague (scarlet fever) so that the whole *Kraksitorméout* tribe was heavily decimated in 1865.”

(5:194)

“... I reached Fort Anderson... on November 2nd 1865. The measles had been there ahead of me and, on my arrival, I found the fort completely deserted and 15 fresh grave mounds each with a wooden cross on it.

(126:183-184)

“... because of the measles, all the Eskimos, fleeing from the shores of Anderson River, sought refuge on the shores of Liverpool Bay and Franklin Bay... There were 28 deaths from the measles on the Anderson River... and no one can say how many died around the shores of the Arctic Sea.”

(126:185)

“... typhus or some nervous fever was to decimate the Eskimos, (in 1867-1868).”

(140:296)

### 3.3 Disabilities

“Out of three or four hundred Eskimos with whom I have had frequent contacts, I have known of only one stammerer.  
(2:294)

## 4. PREHISTORY

### 4.1 Prehistoric animals

“Our *Tchiglit* have preserved the memory of antediluvian and postdiluvian Giants that they call *añeyop-páluít*, *añuvap-páluít*. One category of these is reported by them as being made up of cyclops.  
(13:XXXIII)

“... it has been reported to me by Eskimos that they knew of caves containing fossilized bones of antediluvian animals; they showed me pieces of tusks of the finest ivory, that they call *killagvark* and which is different from walrus ivory (*turark*).”  
(18:78)

“On the shores of the Arctic Sea there are caves containing bones of *elephas primigenius* and of other large antediluvian animals.”  
(62:308)

## 5. COMMUNICATION

The *Vocabulaire français-esquimau* (French-Eskimo dictionary) is Petitot's main contribution to Eskimo linguistics. How Petitot came to compile that dictionary, the gaps he recognizes in it, together with the questions of similarities, differences and the origin of dialects, and finally the relations that exist between Eskimo and other languages, are the main problems we shall now look into.

### 5.1 French – Eskimo Dictionary

In 1876, Émile Petitot published a French-Eskimo dictionary (*Vocabulaire français-esquimau*), based on the dialect spoken by the *Tchiglit* who lived at the mouths of the Mackenzie and Anderson Rivers.

In its foreword, he admits he does not pretend to be offering to the public a complete grammar and dictionary of the Eskimo tongue; and this, for several reasons:

“In the first place the *Innok* of Eskimo idiom is not spoken identically in each and every tribe of that nation. While its genius is the same in Greenland as in Kamtchatka, in Labrador as on the shores of Alaska, at

# DICTIONNAIRE

## FRANÇAIS-ESQUIMAU

### A

#### ABO

- A, AU prép. (dat. pos.) nun. Avec les pronoms : nua. = mua. = V. g. *à moi* : uvam-nun; *à quel-  
qu'un* : innum-nun.
- A, AU (locatif). . . . . mi. = né. = nut. = nik. = um. =  
wut. = V. g. *il est au ciel* : Kreyla-um  
itoačk. *Il aborde à la pointe* : nuvu-  
mi apořtočk.
- A, AU (directif) . . . . . mun. = tçivumun. = V. g. *il s'en va  
à la maison* : iglo-mun aulak.
- A, AU (relatif). . . . . pan. = ran. = an. = *Le soleil se lèvera  
à midi* : kçitečkpař-pan křagvan-néař-  
toačk.
- ABAISSÉ, adj. . . . . akřublařtačk (anim.) = akřublařtâné.  
(inan.)
- ABAISSER, v. tr. . . . . akřublařtitçidjoačk.
- ABAISSER (s'), v. intr. akřublařtoačk.
- ABANDONNE, E. . . . . (anim.) igitačk. = (inan.) igitané. =  
*demeure* : inniktořam.
- ABANDONNER, v. tr. igitoačk, igita. (1<sup>re</sup> pers.)
- ABANDONNER (s'), v. réfl. . . . . inminik-igitoačk.
- ABATTRE, v. tr. . . . . matoyoačk. = *la tente* : itça-djoačk.
- ABATTU, adj. . . . . ulořota.
- ABDOMEN. . . . . akoačk. = akoak. (G.)
- ABERRATION (être dans l') . . . . . titañ-uyačk.
- ABHORRER, v. tr. . . . . omitço-tçidjoačk.
- ABHORRER (s'), v. intr. pařjço-omitço-tçidjoačk.
- ABIMÉ, adj. . . . . ičkřa-oyačk.
- ABIMER, v. tr. . . . . (inan.) ičkřa-oyačk-toačk. = (anim.)  
tunnéyotuuyačk.
- ABJECT (être), v. intr. péumiliñilořa-yačk.
- ABLUER, v. tr. . . . . tanik-toačk.
- ABONDAMMENT, adv. tamařta. = tamat-kirçit
- ABONDANCE (en) . . . illa-illa-illo. = *de viande* : neřkřé-  
řo-aneřtoat.
- ABONDANT, E, adj. . . . . illalik.
- ABONDANTS, ES. . . . . illalit.
- ABONDER . . . . . innui-aktulik.

#### ACC

- ABONNIR, v. tr. . . . . nakoli-yačk.
- A BORD . . . . . umiak-mi. = umiařpak-mi.
- ABORDER, v. locom. *à pied ou à la nage* : tulořtočk. = —  
*en canot* : apořtočk.
- ABOUTER, v. tr. . . . . des cordes : ataotçiečk-mořkiéačk. = —  
des étořes : killoak, killoaka (1) = —  
des pièces de bois : křapañ-ukta, ukta-  
ka (1)
- ABOUTÉS, ÉES, adj. v. killoat (étořes), křapañ-uktat (bois, cor-  
des).
- ABOYER, v. unip. . . . . křiluméřaluktçeačk.
- ABRI, n. c. . . . . očkřořvik.
- ABRUTI, adj. . . . . kçeymizuačk.
- ABSENT (être), v. intr. et ABSENTER (s') . . . . . mačkřeyneř-toačk.
- ABSOLUTION, n. c. . . . . tçuinaořuat aulatitanéačktoat.
- ABSORBANT, adj. . . . . nipçititanéřet.
- ABSOUDRE v. tr. . . . . aulagçetik-tçokřo-tçekçiyotik.
- ABSOUT (être) v. intr. tçuinaořuat-aulatitanéařta.
- ABSTINENT (être), v. intr. . . . . payáyořk.
- A CALIFOURCHON, adv. . . . . abluménktařia. = ablaktočk. = *sur le  
cou de quelqu'un* : ařnařia. = *sur  
le dos de quelqu'un* : kakařia. = *sur  
l'épaule* : ičkřsuřia. = *sur un  
objet quelconque* : ablan-mi-tchiřma-  
oyačk.
- ACAUSE DE, loc. prép. piman (final). = *quoi* : tçuřa-vit?
- ACCAPARER, v. tr. . . . . tamatkečkluřit-tchéjařçit.
- ACCEPTER, v. tr. . . . . tiguniařlugo.
- ACCIDENT, n. v. . . . . křano-çytok.
- ACCIDENTÉ, adj. v. . . . . křanik-toat.
- ACCLAMER, v. tr. . . . . křagořtoačk.
- ACCOLADE, n. v. . . . . patikti-nečk.
- ACCOLER (s'), v. réfl. . . . . patikti-toačk.
- ACCOLÉ, E, adj. v. . . . . patiktitačk. plur : patiktitat.
- ACCOMPAGNER, v. tr. . . . . ařpařilugo.
- ACCOMPLIR, v. tr. . . . . illiñgař-tchařmik-toačk.

Churchill as in the Mackenzie Delta, there exists in each of those localities enough diversity in the substantival, adjectival and verbal forms of the language, particularly in its affixes, to constitute undisputable evidence of a great number of dialects.”

He continues:

“Secondly, since I do not possess the same command of the Eskimo tongue as I do of the *Dènè-dindjié* dialects. . . I need the indulgence of my readers. Thirdly and lastly, I had to tackle the study of this difficult language without the assistance of any teacher or book. A few terms of a crude jargon used between Eskimos and Indians of the northermost areas of the country were the key that first opened up for me the closed sanctuary of a language that had been unknown to me. . .”

The Washington vocabulary, published in 1850 by the Lords of the Admiralty was frequently used by Petitot in order to make himself understood. In this way, he was able to collect quite a number of phrases and expressions peculiar to the *Tchiglit* of the Anderson.

## 5.2 Eskimo grammar

As for his grammar, Petitot prefers to describe it as a collection of grammatical notes, it is not as rich as the dictionary. In comparing his attempt with some brief outlines extracted from the history of Greenland by Grantz, he has the satisfaction to realize that they are substantially in agreement and that such differences as can be found between them are based on dialectal distinctions. In making up his grammar Petitot dealt with the following units. First, the pronouns (personal, possessive, demonstrative, relative and interrogative, indefinite) the noun, the adjective (qualificative, numeral or numerical name), the verb, the adverb, the preposition, the conjunction and the interjection.

## 5.3 Dialect characteristics

As mentioned above, Petitot is dealing with an Eskimo language made up of many dialects, and not with several distinct languages. We shall successively determine the similarities, the differences and the origin of those dialects.

## 5.3 Similarities

“... the Eskimo dialects have between them so many grammatical correlations that the entire nation, from the east coast of Greenland to that of Kamtchatka, must be considered as speaking the same language. Nor is it difficult to gather among the various tribes a very large number

of almost identical words, leastwise of similar radicals, and which, in providing evidence of a common origin, prove at the same time that resemblance between words can, no less than grammatical relationships, help demonstrate and establish the identity of origin of peoples separated by vast distances.”

Table I

Examples of dialectal similarities

	Labrador	Mackenzie
deep	<i>itiwok</i>	<i>itiyopk</i>
girl	<i>niwiaksiak</i>	<i>nibiatçiapk</i>
thief	<i>tigilikpok</i>	<i>tigiliktopk</i>
air	<i>silla</i>	<i>tçilla</i>
towards, of	<i>mut, mit</i>	<i>mun, min</i>

Source: *Vocabulaire français-esquimau*: IV

Many a time Petitot noted a similarity of terms between groups very far removed from each other.

“Frequently there is a greater sameness of terms among two tribes separated by a thousand leagues, such as, for instance, the *Kapalit* of Greenland and the Asiatic *Tchuktchis-Noss*, than between neighbouring or nearby tribes.  
(13:IV)

Table II

Dialectal similarities

Division between Greenlanders and Mackenzie *Innoït* on the one hand, and between Labradorians and *Tchuktchis* on the other

The word *fire*:

Greenland	Mackenzie	/	Labrador	Tchuktchis
<i>ignek</i>	<i>ignepk</i>		<i>ikkuma</i>	<i>annak</i>

Source: *Vocabulaire français-esquimau*: IV

**Table III**

Dialectal similarities  
Division between Greenlanders and *Tchuktchis* on the one hand, and  
Labradorians and Mackenzie *Innoït* on the other

The numeral adjective *two*:

Greenland	Tchuktchis	/	Labrador	Mackenzie
<i>magok</i>	<i>malgok</i>		<i>mallepok</i>	<i>madlepok</i>

Source: *Vocabulaire français-esquimau*: V

### 5.3.2 Differences

While there are similarities, many differences can also be found.

**Table IV**

Examples of dialectal dissimilarities

	Labrador (L) West (W)	Mackenzie
yell	<i>kaypuk</i> (W)	<i>kokpoaptopk</i>
behind	<i>uttimut</i> (L)	<i>kiñupgân</i>
below	<i>kunikut</i> (L)	<i>atpa-nun</i>
again	<i>amallo</i> (L)	<i>aktçun</i>
scraper	<i>tçiakut</i> (W) <i>péyayok</i> (L)	<i>ullualuk</i>

Source: *Vocabulaire français-esquimau*: V

### 5.3.3 Origin of dialectal divisions

Petitot interrelates the similarities featured with the question of the origin of dialectal division.

“Those features. . . are, to my mind, a proof that the dialectal division in the languages spoken by American aborigines, including the Eskimo tongue, took place in America itself; and it would be very difficult, if not impossible, to say which of those dialects deserves to be assigned priority above all the others and be accorded the relatively accurate title of mother-tongue.”

(13:IV)

And he hastens to add:

“This, however, does not prove that Eskimos, as a nation, originated in America.”  
(13:V)

#### 5.4 Relationships between Eskimo and other languages

##### 5.4.1 Relations with the *dènè-dindjié*

“Though neighbours in the sense of being territorially adjacent, the Eskimo and *dènè-dindjié* tongues are utterly unlike, in the matters either of vocabulary or of grammar.  
(13:V)

Also:

“I have been unable to find in the Mackenzie Eskimo tongue a single word derived from the *dènè-dindjié* idiom.”  
(13:V)

In his preface to his French-Eskimo dictionary (*Vocabulaire français-esquimau*), Petitot refers to a “crude jargon” which, says he, was used between Eskimos and Indians of the northernmost areas of the country.”

##### 5.4.2 Relationships with Asiatic languages

“If therefore we find in the Eskimo tongue remnants of Asiatic or Oceanic idioms, may we not conclude, with equal logic that Asians and Oceanians had relations with America, or that present day Americans, and especially the Eskimos, did at one time live in proximity to Asians and Oceanians.”  
(13:VI)

In support of his conjecture, Petitot makes comparisons of Eskimo words with Asiatic vocabulary equivalents:

“Herewith are a few approximations that I have called from a study of the comparative vocabularies that are found at the end of Captain Beechey’s account of his Voyage of *H.M.S. Samarang*, to the Sunda Islands. . . I append there to a few nearly identical terms taken from Mgr Pompallier’s Maori vocabulary.”  
(13:VI)

**Table V**  
Comparative Vocabularies

English	Eskimo	Tagalog	Sulu, Malay	Maori	Japanese
<i>abundant</i>	<i>ta-maïta</i>	—	<i>mataud</i>	<i>maka</i>	<i>amata</i>
<i>anchor</i>	<i>ki-sok</i>	<i>saw</i>	—	—	—
<i>mouth</i>	<i>umiloerok</i>	<i>mulat</i>	—	—	—
<i>shirt</i>	<i>atigit</i> <i>atigé</i>	—	—	<i>ata</i>	—
<i>five</i>	<i>ta-limat</i>	<i>lima</i>	<i>lima</i>	<i>rima</i>	—
<i>mother</i>	<i>anana</i> <i>amama</i>	<i>ina</i>	<i>ama</i>	<i>matua</i>	—

Source: *Vocabulaire français-esquimau*: VI

## 5.5 Women's language

"... Eskimo women... have a vocabulary of their own and modes of expression that are never used by their husbands. . ."  
(30:698)

"Eskimo women have expressions, words and word endings that are never used by their menfolk."  
(4:141)

## 5.6 Sign language

### 5.6.1 Greeting

"When I entered the *iglu*, the young man stood up, smiled and put out his tongue at me by way of a greeting, which I reciprocated in the same fashion."  
(4:42)

### 5.6.2 Astonishment

"These women are in the habit of putting out their tongue as a sign of admiration and astonishment."

"One sign of great astonishment among them consists in slapping their thigh."  
(13:XXIX)

“... in a burst of enthusiasm... slapping one’s thigh... and saying:  
*Kratsia! Kralé! Wonderful, wonderful. . .*”  
(4:37)

### 5.6.3 Friendship

“their way of kissing, by applying their nose against that of the other person they thus wish to honor by this sign of friendship or of love.”  
(4:58)

### 5.6.4 Displeasure

“A displeased Eskimo bends his head as far down as possible, and, if you speak to him, he will not answer you, but will address a third person.”  
(4:89)

### 5.6.5 Conversation

“Our *Tchiglit’s* way of expressing denial is to pucker their nose; they signify approval by nodding their head.”  
(13:XXVIII)

## 5.7 Yells

“Two miles before we reached the first fork of Peel River, we were hailed from the right shore by several men who had come out of a group of huts. The howling of the Arctic wolf rent the air... it was the yell of the Eskimos.”  
(4:231)

## **MATERIAL CULTURE**

## 6. WEAPONS

### 6.1 Raw materials

“The materials used in the making of most of their weapons are stones and pebbles washed upon the shores of the Arctic Sea. The Eskimos certainly do not use iron in their work; perhaps only to drill holes would they use a nail or other perforating tool.”

(81:88)

“... at one time on the rocky shores of the Narrows, the Eskimos would come and pick up flat stones out of which they made knives, and the darts of their harpoons.”

(4:123)

“... it is among the Eskimos that you will find the finest specimens of wrought and polished hard stones, bone and ivory. . .”

(62:295)

“Originally, the weapons and tools of the Eskimos were of stone, horn, bone, ivory or wood. Sine they began to trade with the white man, they also used iron and copper.”

(58:541)

“... the Eskimos did not make use of copper or iron for they got to know those metals only after their contacts with Europeans.”

(62:295)

“...though bereft of standing timber, their chill land abounds in driftwood (*tchiamot*) that streams wash northward to the Arctic Sea. . . This is where they get the wood they use in making their weapons and utensils. . .”

(13:XX)

### 6.2 Hand weapons

#### 6.2.1 Knife

“At the bedside of every male Eskimo, be he only seven or eight years old, is a knife (*tsavipsatsiapk*). This weapon accompanies the Eskimo wherever he goes. . . With that he eats, cuts up game. . . builds his snow hut, wards off enemies and wreaks vengeance upon those who have injured him. The *tsavipsatsiapk* is the be-all and end-all of everything. . . and in many cases the Eskimo has several of them.”

(13:XXIII)

(Illus. 26, No. 27)

“Theirs are often two-edged knives with a six to sixteen inch blade.”  
(13:XXIV)

“I have seen knife handles made entirely of ivory.”  
(13:XXIV)

“They use crescent-shaped stone knives.”  
(29:688) (Illus. 26, No. 58)

“There is a version of the curved knife that they call *tçaviron*.”  
(58:564)

“The Eskimos still use the horn ice chisel (*toron*). The ‘escoubane’ or ice scoop (*illaun*) is the indispensable accessory of the ice chisel; it is a net stretched over a hoop of wood whose tips are fastened together to form a handle. Its purpose is to clean bits of floating ice out a hole made in the ice with the chisel.”  
(58:540)

“... the semi-lunar knives of Eskimo women were originally made of stone, and were also used as skin-scrapers in tanning, but were more usually used to cut up leather in making clothes, or meat when eating.”  
(58:543) (Illus. 26, No. 59)

“The Eskimos still use whetstones made of jade or serpentine (*ipiktçaun*, *kiyaraun*).”  
(58:531) (Illus. 24, No. 13)

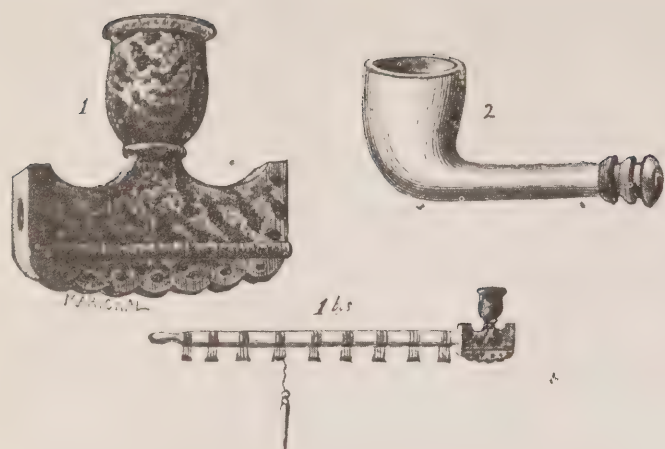
“... their whetstones are of common or translucent petrosilex.”  
(81:88) (Illus. 24, No. 12)

“Those whetstones are often grooved at the top so as to make them thinner and easier pierced for the insertion of a cord.”  
(49:400)

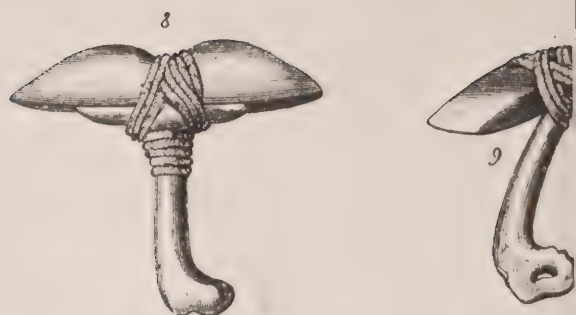
### 6.2.2 Axe

“The *Tchiglit* have small axes (*tukiñayopk*).”  
(13:XXVIII) (Illus. 23, No. 9)

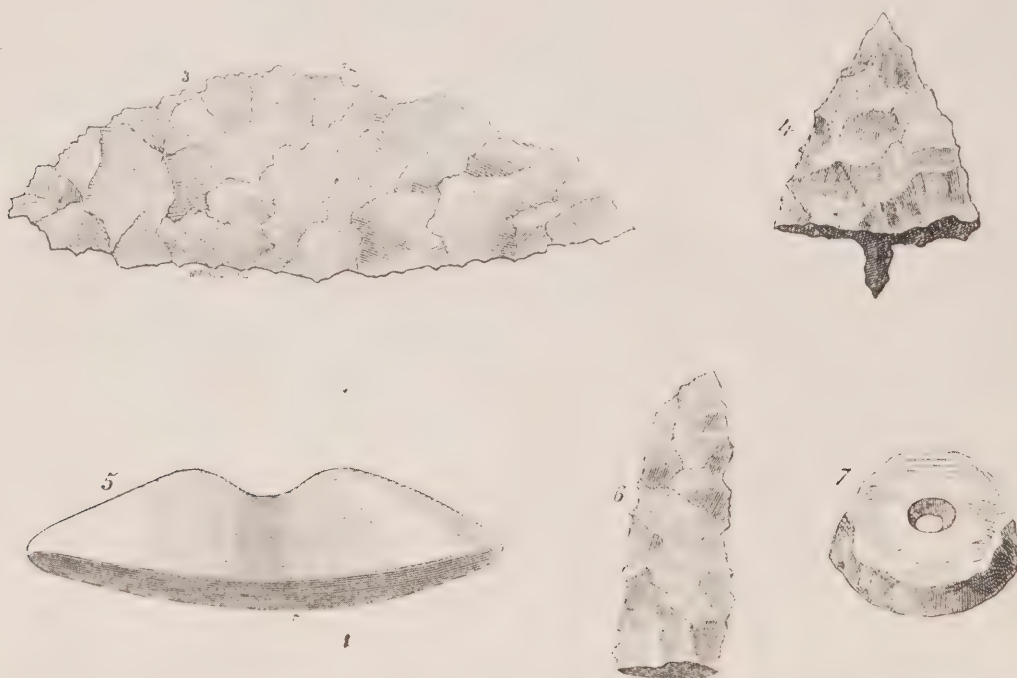
“... they also have bone adzes.”  
(49:400)



DÈNE. — 1 et 2. Calumets en serpentine (demi-grandeur). — 1 bis. Calumet emmanché. — Dessins du R. P. Petitot (voir p. 530).



DÈNE. — 8. Hache dène, danoise et tibérienne, emmanchée. — 9. Hache esquimaude, polynésienne et égyptienne, emmanchée. — Dessins du R. P. Petitot (voir p. 531).



DÈNE. — 3. Couteau en phonolithe (demi-grandeur). — 4. Dard de flèche en quartz. — 5. Hache en kersanton (réduite au cinquième). — 6. Lancette en phonolithe (demi-grandeur). — 7. Pierre à filets en calcaire (réduite au tiers). — Dessins du R. P. Petitot (voir p. 530).

### 23. Eskimo artifacts

### 6.3 Casting weapons

#### 6.3.1 Firearms

“Only quite recently have they partially adopted the flintlock gun.”  
(13:XX)

#### 6.3.2 Harpoon

“The javelin (*kapotchin*). Used in hunting herring-hog, beaver, sea otter, seal and walrus, it consists of a barbed and very sharp head or point similar in shape to those that have come down to us from antiquity. This point, usually of jade, petrosilex, quartz or metal, is fastened to the legbone of a reindeer or any other animal; into this legbone the shaft of the instrument is inserted in such a way that it can be pulled out after the point has penetrated the body of some animal. The other end of the shaft has a triangular shape so as to fit into the triangular groove hollowed in half the length of a flat stick. At the other end of this flat stick, called a “*notçapk*”, a hole has been pierced through which the user introduces the index-finger of his right hand, while his three other fingers hold the *kapotchine* on the flat stick in a slanting position. The hunter hurls the javelin so as to make it describe a parabola and fall on his intended quarry. However, he retains in his right hand the small flat stick he used in throwing it. One of these weapons is carried at all times at the front of Eskimo canoes.”

(58:541-542)

(Illus. 25, Nos. 44 to 46)

“... they use harpoons with inflated bladders fastened to the shaft.”  
(13:XXVIII)

“The Eskimos still use harpoon heads made of silex or translucent feldspar (*kran-miark*, *tçhanmiark*).”

(58:531)

(Illus. 24, Nos. 10 and 11)

“The trident (*nacorilark*) is thrown in the same way as the javelin. At the tip of its shaft are three sharp bone prongs set not in a row but as a tripod. It is used to hunt muskrat, mink and even feathered game. This weapon is carried at all times at the front of Eskimo canoes.”

(58:542)

(Illus. 25, No. 47)

“In hunting muskrat (*kivalot*) and mink (*téréarpaït*), the Eskimos use a trident whose fluted shaft is placed in the groove of a rabbeted wooden flat stick called a “*notçapk*”, which the hunter retains in his right hand. He uses that stick to raise the trident obliquely above his shoulder and hurl it away.”

(4:177)



Esg. IMAX-Tennet. — 10. Dard de harpon en jade (manche en os) (réduit au tiers). — 11. Dard de harpon en pétrosilex (réduit au tiers). — 12. Tirant à aiguiser en pétrosilex (réduit au quart). — 13. Tirant à aiguiser en jade (réduit au tiers). — 14. Labret en marbre blanc, avec verrerie bleue, vu de profil, de face et de dessous (demi-grandeur). — 15. Labret en serpentine verte ou en marbre blanc. — 16 et 17. Lampes en keranton (réduites au huitième). — 18. Marmite en pierre ollaire (réduite au dixième). — 19. Hameçon en stéatite verte (le crochet est fixé dans une tige en os) (demi-grandeur). Dessins du R. P. Petitot (voir p. 532).

#### 24. Eskimo artifacts

### 6.3.3 Bow and arrows

“Their arrows (*pitiktci*) are made of three pieces of fir wood lashed together. The back is reinforced with a cord of reindeer sinew, which they tighten at will by means of litte marline-spikes (*kréputark*) always hanging from the quivers. The bows are short and very strong. The bows of young people are ogee arched (compound recurved). The Esquimo quiver (*pitiktcitak*) is made of the skin of the reindeer or the white wolf hair outwards, and is decorated at its end with some ornament or strips of baleen. The arrows are placed in it with their heads upwards. They have seven varieties of arrows each for a definite purpose and named accordingly.”

(58:541)

(Illus. 25, Nos. 40 to 43)

“They hunt reindeer (*tuktu*) and musk-ox (*umimmapk*) with barbed arrows of which they have a great variety.”

(13:XX)

“The Eskimos. . . still use arrowheads of silex or of translucent feldspar.”

(58:531)

“I saw among those people. . . bow spikes and arrowheads made entirely of ivory.”

(13:XXIV)

“Out of the bones or ivory of the walrus or of mammoth fossil they carve slender boxes in which they store melted fat or the ointments they use in making arrows.”

(58:542)

(Illus. 26, No. 60)

## 7. TRANSPORTATION

### 7.1 Sledging

*Tchiglit* sledges consist of a wooden framework mounted on two rough hewn runners also made of wood. Their chief drawback is that they sink in the snow causing deep ruts that put a heavy strain on the dogs. Eskimos apply ice-shoeing to their sledge runners. Friction, of course, soon wears away this ice, so that every two or three hours the Eskimo has to unload, upturn his *krémoutey* and apply to the runners a new coating of mud and water which instantly freezes and, being made smooth when rubbed with mittens of walrus or polar bear skin, provides a fresh shoeing. To get water he has to dig 5 to 10 feet deep through sea ice. A team of 5 or 6 huskies spread fanwise is hitched to the sledge by a single line that winds once around the collar of each dog and then runs under its belly down to the

sledge. The Eskimo drives his team without a whip, urging his dogs along with occasional shouts of *Koua! Koua!* repeated in quick succession, supplemented on occasion by the oath *Atouwa!* when a sudden extra tug is required. An Eskimo takes along with him all his cooking paraphernalia, pots and pans, fur robes, spare boots and clothing, lamps, children's playthings and. . . a certain lidless pot. . . his vade-mecum."

"To reach the water he needs as a substitute for steel runners, he had to dig through a crust of ice several feet thick with a tool consisting simply of an ovibos horn fastened at one end of a long pole (*topon*). . ."  
(13:XVII)

## 7.2 Navigation

### 7.2.1 Umiak

"The umiak is the vehicle used to transport equipment, on the family and for whale hunting. On journeys it accommodates the children, the old, the sick, the disabled and it is manoeuvred exclusively by women. The bow is fitted with an upright wooden crotch through which the harpoon line is guided and paid out when it is being pulled away by the wounded whale. The poop, higher than the bow, has a little quarter-deck terminated by a triangular appendage. These boats are made of porpoise skins sewn together and stretched over a strong framework of wood."  
(4:185) (Illus. 27, No. 69)

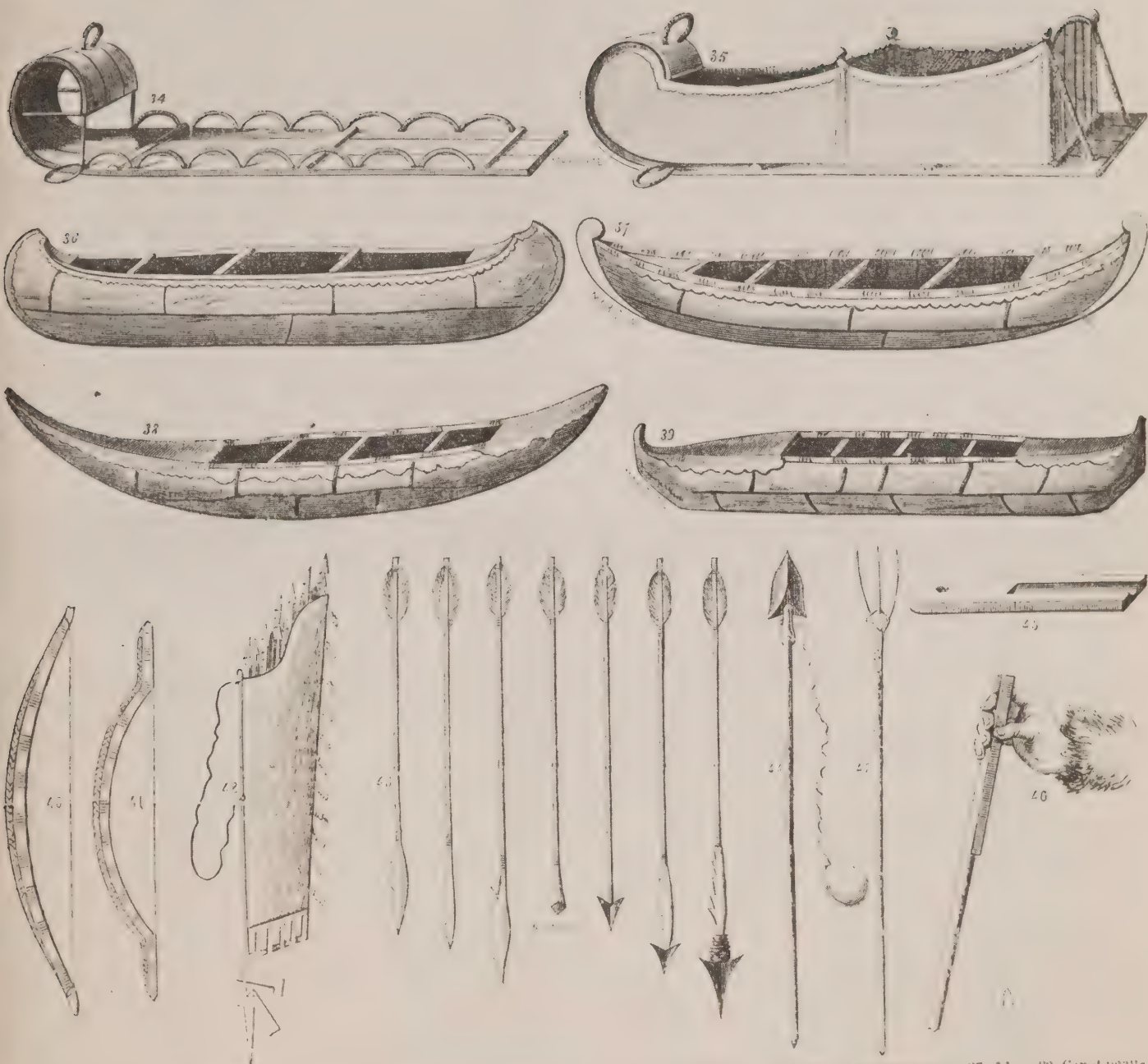
"They generally decorate the sails of their boats, sewing on them strips of multicoloured cloth in juxtaposed bands, or with ornamental fringework."  
(13:XXVIII)

"Their long oars consist of a pole at the end of which is fastened a wooden paddle.  
(13:XXVIII)

"In the umiak, the women had sat themselves, each holding oars in their hands.  
(4:160)

"... the Eskimos landed and set out to fetch *Kwitkwina's umiak*, that they had hidden. The umiak's porpoise skin covering was teeming with carnivorous insects that we call 'boucliers' (sylpha)."  
(4:250)

"The umiaks are used for whale-hunting."  
(13:XX)



AMÉRICAINS DU NORD-OUEST. — 34. Traineau à viande. — 35. Traineau de voyageur ou carriole. — 36. Canot chippewayan. — 37. Id. — 38. Canot peau-de-lièvre et flanc-de-chien. — 39. Canot loucheux. — 40. Arc esquimau (d'homme fait). — 41. Id. (de jeune homme). — 42. Carquois esquimau, avec épaississ en ivoire. — 43. Fleches esquimottes. — 44. Harpon esquimau. — 45. Instrument servant à lancer la javeline, le harpon et le trident. — 46. Manière de lancer le harpon à l'aide du notgark. — 47. Trident esquimau; — dessins du R. P. Petitot (voir p. 541).

## 7.2.2 Kayaks

“The kayak is a light canoe completely decked over with light wooden hoops. . . held and jointed without a single nail. There is on top a manhole (*pâh*) in which the occupant sits and which he makes tight around his waist with his garment. The kayak is manoeuvred by a short double-bladed paddle (*paotik*) whose blades are very narrow. The handle is thick and heavy. When landing they crawl out of their canoe and sponge up what little water has seeped in through the seams. They then deposit the kayak on four sticks laid out in the shape of X’s. . . With a wooden porringer, they scoop up some water and carefully douse the whole kayak so that the skin covering will not swell or crack in the sunshine. This operation is repeated several times each day.

(4:179)

(Illus. 27, No. 68)

“The kayak is used to hunt mink, muskrat (*ondatra*), the seal and the herring-hog or harbour porpoise.

(13:XX)

## 8. DWELLINGS

### 8.1 Winter house (*igloo*)

#### 8.1.1 Type of dwelling

“Those dwellings grouped in hamlets or villages, have the exterior appearance of circular mounds. Sometimes they are set up on ice, but ordinarily they are built against a hill of crumbly soil which is partly dug into so that the igloo is half underground and half above ground.”

(13:XXI)

#### 8.1.2 Ground

“The Eskimos make large wooden shovels (*pwalaerén*) used in clearing the ground of snow.”

(58:542)

(Illus. 26, No. 50)

“The Eskimos also use wood to make hoes for levelling a campsite.”

(58:542)

(Illus. 26, No. 53)

“The *Tchiglit* use hoes (*tchiklapk*). . .”

(13:XXVIII)



ESKIMAUX. — 48. Huile à faire du feu (réduite au cinquième). — 49. Plat (réduit au dixième). — 50. Pelle à neige (réduite au dixième). — 51. Visière contre l'ophtalmie des neiges (réduite au cinquième). — 52. Peigne en os (réduit au quart). — 53. Hameçon en os de baleine (réduite au dixième). — 54. Hameçon de bois (demi-grandeur). — 54 bis. Hameçon d'ivoire. — 55. Ceinture à bouton d'ivoire, représentant deux totes d'ours assés. — 56. Serres. — 57. Couteaux. — 58. Couteau de travail. — 59. Couteau de femme. — 60. Coffret à moelles. — 61. Outils à coudre en ivoire. — 62. Etrus à aiguilles. — 63. Pipes esquimaude, loucheuse, tchoukitchis et chinoise. — 64. Gantelet et pendants d'oreilles. — 65. Sac à tabac. — 70. Diadème en glouton; — dessins du R. P. Peblot (voir p. 542).

### 8.1.3 Framework

“In the house. . . four fir-tree trunks planted into the ground at the four corners of a rectangle were joined at their tops by means of smaller trees running across the rectangle and forming a kind of scaffolding; this was the framework of the house.”

(13:XXI)

“The walls of the house were made of pieces of wood leaning against each side of the scaffolding. Spaces between those timbers were chinked with a mixture of moss and snow likewise packed tight and doused with water.”

(13:XXI)

“The space at ground level in the middle of the house (A) between the four upright beams or pillars of the house, was provided with a floor similar to the ceiling. In addition, other planks dressed with an axe surrounded the walls and formed a three foot high wainscoting.

(13:XXI)

(Illus. 29)

“An exterior coating of earth and snow sprinkled with water (H) completes this ingenious struture put together without the use of a single nail or peg.

(13:XXII)

### 8.1.4 Roofing

“Rough hewn boards laid on top of this framework constituted the ceiling of this habitation. . . and in the middle of the ceiling the ice window that I had seen from outside was embedded and cemented there by means of moss and snow sprinkled with water.”

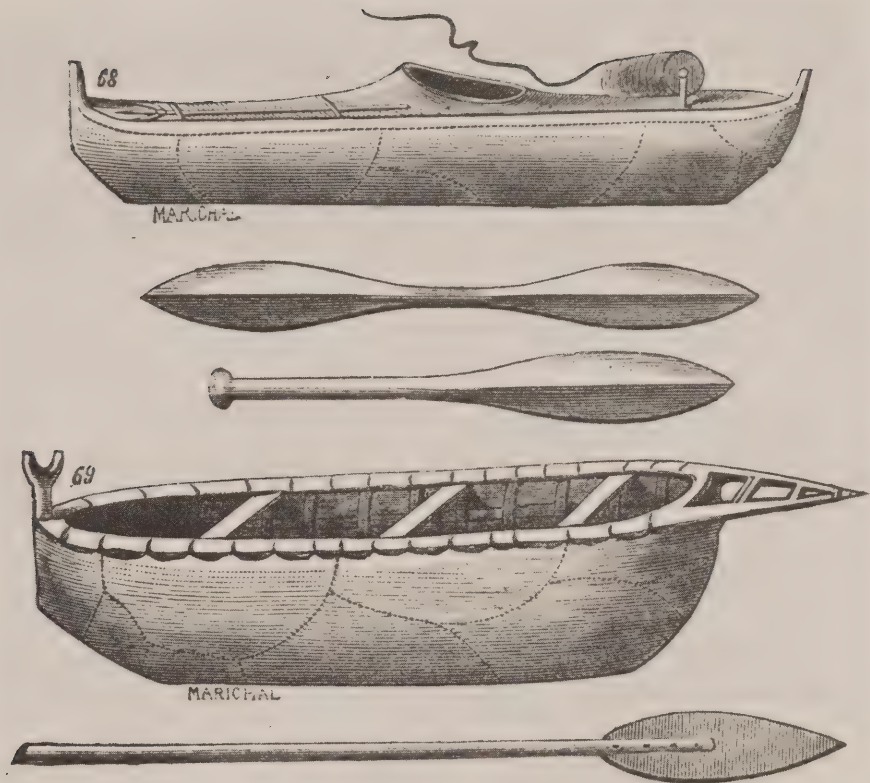
(13:XXI)

“On top of it, by way of a skylight, is embedded a flat, square and limpid piece of ice, that allows daylight to filter through.”

(13:XXI)

### 8.1.5 Openings

“Leading to the entrance of each house is a long, narrow and slightly curving passage built of large slabs of ice set upright on the ground and bridged over with other similar slabs. . . It is a veritable burrow some 15 to 20 feet long and two and a half feet high, designed to prevent outside air from entering the house. For this purpose it is built at a lower level than that of the igloo, because cold air does not tend to rise, whereas, on the



ESQUIMAUX. — 68. *Kayak* ou canot en peau de marsouin ; — 69. *Umak* ou barque en peau de marsouin ; — dessins du R. P. Petitot.

contrary, the lighter warm air is held in the upper part of the igloo. Outside, a plain piece of seal parchment serves as a trap door to this ice corridor, which is hardly distinguishable from the surrounding ground. . .” (13:XXII)

“... another oily parchment serving as a trap door (*kpatapk*) was set on an inclined plane at the inner end of the burrow.” (13: XXII)

“The trap or *kpatapk* (B) which serves as an inside entrance to the building and opens on the *kpanitat* or corridor (C). . .” (13:XXII)

#### 8.1.6 Inside divisions

“Opposite and on either side of the trap or *kpatapk* (B). . . are the rooms (*kpeïngopk*) (D), whose full areas are occupied by platforms or couches (*iglepklit*) (E) which serve as combined seats, tables and beds for one or two families. They are alcoves naturally formed by the incline of the walls (F) from the edges of the framework supporting the ceiling (*ipalepk*) (G) down to the ground.” (13:XXII)

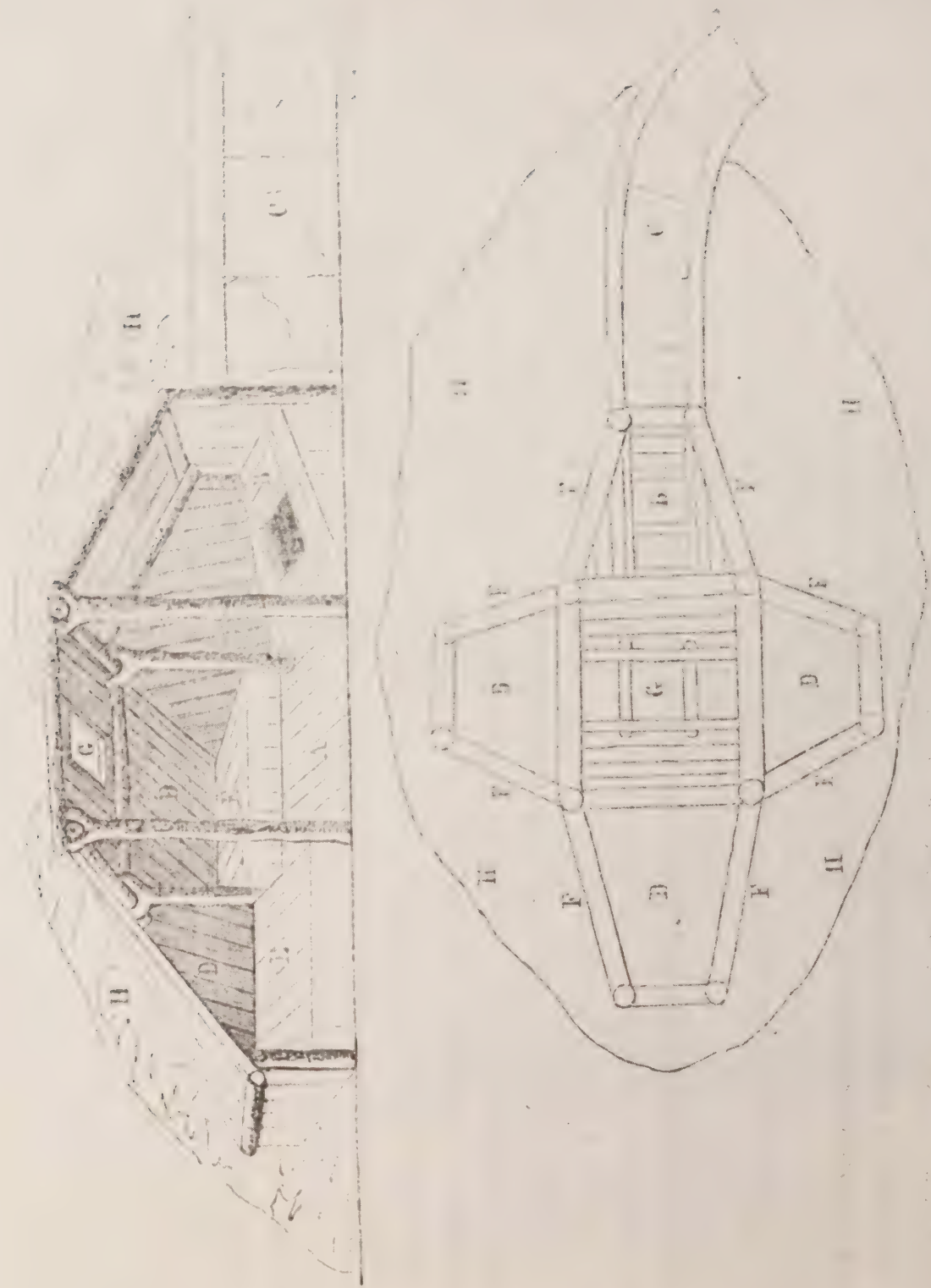
“... *Noulloumallok*’s winter house has only one room or alcove situated at the back, opposite the door; but the other huts each had three alcoves as described above”. (13:XXII)

“In each alcove (*kpeïn-gopk*), the married men’s place is at one of the sides; and since there are generally two couples in each alcove, each man occupies one of the sides; next to him will sit his wife, near her lamp, while the children or visitors occupy the centre, ordinarily sleeping upside-down in relation to the married folk, i.e. with their heads at the back of the alcove and their feet at the edge of the couch; whereas the masters of the house lay their heads at the edge of the bed and place their feet toward the back of the room.” (13:XXIII)

“The Eskimo sleeps with his feet against the wall and his head towards the middle of the room. This is to avoid being surprised during his sleep and to face the enemy instantly. He will never sit in the middle of the couch, for this is the place of the children and of strangers. He will sit at one of the sides.” (4:53-54)



28. Interior of Noulloumallok's igloo.



Coupe longitudinale et plan à terre d'une Igloo ou maison d'hiver des Esquimaux.

### 8.1.7 Heating

“The temperature of their unheated habitation remains at about +5° to +15°C.”  
(13:XXII)

“Making a lamp: *Noulloumallok* had cut a piece of wood. With his knife he carved it in the shape of an Eskimo lamp; inlaid three pebbles into it. . . then plaited a wick with three strands of reindeer skin.”  
(4:32) (Illus. 24, Nos. 16, 17)

“The lunar crescent is an ornamental shape that the Eskimos give to their lamps of stone or of kersanton.”  
(29:688)

“In those habitations, there are no fireplaces. The flame of the lamps or *kpoleït* replaces that of the absent fireplace. In each such house there are as many lamps as there are families. Their place is at the foot of each of the big posts that support the building. They are used as close as possible to the floor on a double layer of stakes. Above them is a kind of trellis (*paneptsiwik*) on which objects are placed that require to be heated or thawed out, or the meat that needs cooking.  
(13:XXII)

“*Noulloumallok* drove little sticks into the upper part of the lamp in which he had put six to eight wicks of moss saturated with seal oil. Athwart those sticks he placed pieces of whale fat so that the melting fat would keep the lamp burning unattended. The heat went up to 30° centigrade.”  
(4:18)

“*Aoularéna* started by removing from her stone lamp the used charred wicks that were in it and put in new ones. First she used the oil that was in her lamp to douse a piece of raw, half-frozen fish that she then ate up. Then grasping the lamp with both hands she licked it clean. With the oil that was left on her hands, her nose and her forehead, *Aoularéna* anointed her hair, her face and the upper part of her body.”  
(4:75-76)

### 8.1.8 Furnishings

“In addition, the houses are equipped with all kinds of small items of furniture, utensils and tools hanging on the walls: quivers, bows, pipes, furs, clothing, pouches decorated with bear claws, head-bands of wolf or fox skin, rabbit snares made of strips of baleen. Scattered on the floor are

white whaleskin water bottles (*kpaoplopapk*), the wide shovel (*pwalépén*), wooden dishes, vessels sewn with baleen, women's knives (*ulualuk*). . .”  
(13:XXIII)

## 8.2 Snow house (*apun iglu*)

### 8.2.1 Framework

“Not just any snow will do for the building of an *iglo-piyoapk*; the only suitable snow is the hard, frozen kind that forms only in midwinter under the action of intense cold and particularly as the result of the violent winds that compress it and give it the consistency of slabs of fine-grain sand. Those slabs or blocks are anywhere from two to six inches thick. Between this crust, that the Eskimos call *killuk*, and the ground, there is granular snow (*natatkronapk*), that has the crystallized consistency and appearance of salt.”  
(13:XX)

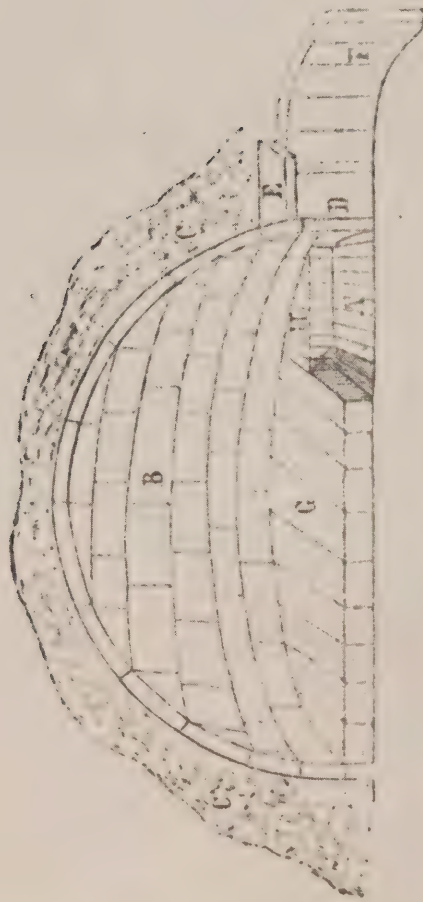
“With the long butcher-knife that they carry at all times, two of them were cutting out of the four to five-inch thick layer of snow that covered the ice trapeziform blocks of approximately uniform size. They set these up on edge on the ice and all around the circumference that will determine the size of the house being built. Once the first tier was set up, a second tier would go on top of it, then a third that spun around like the convolutions of a snail shell. Water was sprinkled between the snow blocks, to act as mortar. Better cement there cannot be because water instantly freezing all over the inner surface of that cupola as it took shape changed the snow to ice and welded all those archstones into a firm and airtight vault.”

### 8.2.2 Roofing

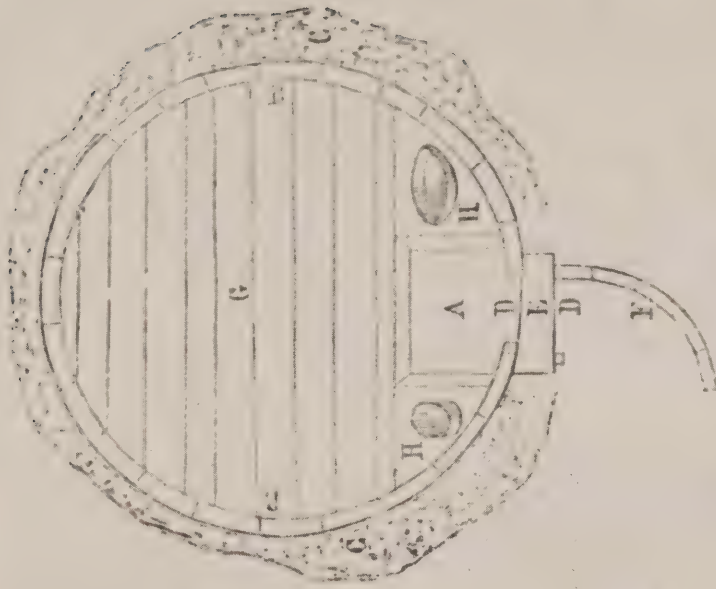
“A last archstone, a trus keystone, completed the spiral dome and the structure. . . It was doused with water and covered with a layer of snow.  
(13:XVII)

### 8.2.3 Openings

“... with three strokes of his butcher knife an Eskimo cut an opening perhaps two feet high, just large enough to allow anyone to creep inside.



Coupe transversale d'une Iglo-piyoack  
ou hutte de neige servant de campement en voyage.



Plan à terre d'une Iglo-piyoack  
ou hutte de neige servant de campement en voyage.

A Lit congelé des rivières ou de la mer.

B Kpayviack, voûte en neige durcie, montrant les voussoirs ou moellons de neige (killuk).

C Saw, ados ou revêtement extérieur de neige molle (aaniyo).

D Pab, entrée de la hutte, que l'on ferme à l'aide d'une porte de neige (upkuack).

E Kera, appendis de neige durcie, servant à porter l'entrée.

F Tchukkak, avant-train ou abri-vent.

G Kpagaaluk, lit ou estrade de neige battue.

H Kpoum-inu, ou lieu où se baigne, à l'intérieur; Kpoum-inu, ou lieu où se baigne à l'extérieur.

To the windward of this entrance a small semi-circular wall was set up as a shield against the cold air. On the opposite side, another wall, served with the first one, as a support to a sort of awning; all these had been carved out of hardened snow, transformed into ice with water.”  
(13:XVIII)

“... one by one, all crept inside; I was the last to go in. The snow block that had been carved out to make a doorway to the hut was then put back into position and doused with water. We were thus cooped up and completely cut off from the outside air.”  
(13:XVIII)

#### 8.2.4 Inside divisions

“Interior arrangement: three quarters of the space inside this dome are reserved for sleeping accommodation.”  
(13:XVIII)

“The vacant space between the entrance and the platform is divided into three areas; at the right of the door, on a small snow platform, is a black and hollowed stone (serpentine or kersantite) that is the lamp; at the left of the entrance is another snow platform on which is a recipient serving an altogether different purpose.”  
(13:XVIII)

#### 8.2.5 Heating

“At first I was shivering as if I had been outside but soon the air in a room of such small dimensions grew warm because of our lamp and our breathing, so much so that I began to perspire, and perspire some more to the extent where, like my hosts, I was compelled to shed excess garments. At length, I felt I was going to stifle for want of air. When I repeatedly clamored for air, my Eskimo friends shook with merriment. Very soon the heat inside the snowhouse was such the the inner surface of the dome turned to crystalline ice allowing the moonlight to filter through.  
(13:XVIII)

“... the lamp (*krolerk*) was a hollowed out piece of black stone (serpentine or kersantite) measuring 18 by 12 inches and shaped like a small flat boat. Just above the lamp a slender stick had been sunk horizontally into the crumbly soil and folded over this stick were strips of rancid whale-blubber. Four or five wicks of moss laid on one edge of the lamp were soaked in fish oil and then lighted. The flame slowly melted the blubber hanging just above, and this oil or liquefied blubber then dripped into the lamp cavity, was soaked up by the wicks and kept the flames burning; in this way the lamp never contained more oil than was required

to feed the flame, and this flame kept melting enough blubber to prevent its going out for lack of fuel. Thus do Eskimos devise a sort of perpetual fire, for it keeps feeding itself so long as new wicks are substituted for those that burn themselves out and fresh blubber strips are hung over the stick when the used ones no longer yield any oil.”  
(13:XVIII-XIX)

#### 8.2.6 Furnishings

“... we took into the snowhouse our fur robes of caribou and polar bear, our lamp and our provisions; all baggage not immediately required was left outside.”  
(13:XVIII)

“... the bed (*kragvaluk*). This consists of a platform of hard packed snow rising about a foot higher than the igloo floor. Spread on it are warm fur robes made out of the skins of polar bear (*nannuk*) and caribou (*tuktu*).”  
(13:XXIX)

#### 8.2.7 Discarding

“Eskimos never discard their snow houses without making a round hole in the back wall.”  
(58:578)

### 8.3 Springtime hut

“At the beginning of spring, the Eskimos remove the upper part of the *kranitat* or alley leading to the igloo and replace it with a conical tent (*itsark*). This allows them to build a fire at the door of their house, to do their cooking there and to provide warmer quarters for their dogs.”  
(4:41-42)

## 8.4 Tent

### 8.4.1 Ground

“Putting up a tent: my hosts’ wives each took a hoe, used it to level a suitable site, pulled out stumps, cut down the small willow-trees, and stamped the ground flat. . .”  
(4:170)

## 8.4.2 Framework

“They covered the ground with a layer of round sticks placed side by side so as to preserve from moisture and mould the bear skins and the ringed seal skins spread over the sticks. They brought a bundle of long poles very straight and well trimmed (*kranait*), lashed together at the top. Those poles were set up at regular distances from one another all around the floor, and covered over with reindeer skins sewn together hair outwards. The result was a conical tent (*touperk*) having at its bottom a two-foot high entrance.

(4:170)

## 8.4.3 Heating

“There is no fireplace in those tents. The fire is built outside, under a tripod from which a cauldron is suspended.”

(4:170)

“While their cold country is above the tree line, it has plenty of driftwood (*tchiamot*) carried by streams and rivers to the Arctic seaboard. They used it as summer fuel, both for heating and cooking purposes.”

“... on sea ice, where moss is unavailable, the Eskimos use skin wicks.”

(13:XIX)

“The *kratçaun* — This device (thong-drill or bow-drill) is used to make fire. It consists of four parts: (1) a piece of very soft and very inflammable wood in which several tiny sockets have been drilled: (2) a slender rod of very hard wood, the lower tip of which is inserted in one of the sockets; (3) a third piece of wood fitted with a white stone socketed mouth-rest to hold the upper end of the hardwood drill. The wooden mouthpiece is gripped between the teeth, and the mouth-rest is of stone so that the spinning drill will not ignite it: (4) finally there is the small drill-bow, whose string or thong is wound around the drill shaft, causing it to revolve very fast and to ignite what serves as tinder, either pulverized rotten birch-wood or pussy-willow catkins (*pallek*).”

(58:542)

(Illus. 26, No. 48)

## 8.4.4 Furnishings

“On the floor the women spread a skin rug (*krâ*) and on top of it blankets made of softened skins (*oulit*).”

(4:170)

## 9. CLOTHING

### 9.1 Men

“I will describe here the costume of a chief whom I met at Fort Anderson in 1865, and accompanied to the Arctic seaboard.”  
(13:XIV)

#### 9.1.1 Head

“A small hood, sole headgear of the Eskimo, was attached to a smock and similarly trimmed with a strip of white hide and fringed with wolverine fur.”  
(13:XIV)

“Around his bald head was a headband cut out of the grinning head of a wolf; on top of this the Eskimo could cover part of his head with a small hood made out of a reindeer head, and including the ears and horns of the animal.”  
(4:4)

“The Eskimos also use wood to make snow-goggles (*titkrerk*) as protection against snow glare and the resulting snowblindness.”  
(58:542)

#### 9.1.2 Shoulders

“Over a shirt or smock of muskrat skin, fur inside, he wore another smock of summer-killed caribou skin with short, silky hair of beautiful chestnut colour. This outer garment or *atiké*, with fur outwards, was trimmed with several alternate black and white skin borders, fringed with long and stiff tawny hair of wolverine fur.”  
(13:XIV)

“This smock, split on the sides and ending in curved flaps both front and back, was open at the top just enough to allow the head to slip through and did not extend much below the belt; the side openings reached up to the hips.”  
(13:XIV)

“The sleeves of the smock are very short leaving part of the wrist uncovered. Likewise inadequately covered is the abdomen because trousers are too short. I could see that my guests had suffered from the cold in those various parts of their anatomy.”  
(13:XV)

“When they have to travel here and there for some specific purpose, for instance to check on their traps or nets, they wear two. . . smocks made from the hides of caribou or muskrat. But when they go up to a trading post, or visit one another socially, they wear their best finery.”  
(13:XIV)

### 9.1.3 Hips

“A simple thin strap with a slip knot at one end and an olive-shaped ivory button at the other by way of a buckle with both sides carved in the shape of a polar bear head, was *Nullumallock's* belt (*tapcipk*); but behind him, and fastened to his belt, was a thick wavy tail of black fox.”  
(13:XIV)

“Out of the bones and ivory of walrus and of fossil mammoth, they carve olive-shaped belt buttons often representing pairs of bear heads or seals.”  
(58:542)

“With the bones and ivory of walrus and of fossil mammoth, they carve trinkets (*nigiyat*) in the shapes of birds, fish, or snake-shaped animals.”  
(58:542)

“His legs were enclosed within a double pair of trousers not unlike the breeches worn in ancient Gaul or in Lower Brittany, with the single difference that the Eskimo breeches (*kammak*) were less roomy. The underpants are of muskrat fur, with the hair next to the skin, as with the shirt; the overpants are of caribou, with the hair out. This garment has no fly but is fastened around the waist by a tape running through a hem. It reaches down to just above the knees, where it is fringed with wolverine, like the smock.”  
(13:XIV)

### 9.1.4 The hand

“*Nullumallock's* mittens were of walrus hide, as white and silky as fine wool. They are called *pualuk*. Inside his mittens he wore golves of caribou hide (*adgipait*) with the hair next to the skin.”  
(13:XV)

### 9.1.5 The foot

“... above the knee, the trousers connect with a pair of boots whose uppers are a pair of high boots made of hide from caribou legs while the shoe is of pleated seal hide, painstakingly ornamented. Inside the boots is



31. Eskimo couple.

worn a pair of inner shoes of extremely soft and very fine white hide that take the place of socks. I noticed that at the bend of the knee, between the boot-top and the lower edge of the trousers, there was always a spot where the leg was bare, because of the shortness of the garment. . .”  
(13:XIV)

“... the *Tchiglit* are not particularly adept at walking. Their snowshoes are so heavy and coarse that the Eskimos prefer not to use them.”  
(13:XVI)

“The snowshoes (*takehu*). This is a frame made of willow, birch or fir, whose general form varies according to the tribes who make them, and contains a trellis of slender leather strips called “babiche”. This trellis is supported by two or three small bars fastened across the width of the frame to consolidate it. The foot is introduced into the median part formed by these bars, is held there by a thong tied around the ankle and the tip of the foot digs into the snow through an opening just beneath the toes. The forepart of the snowshoe is called the point and the hindpart, the tail.”  
(58:541) (Illus. 32, No. 66)

## 9.2 Women

“The Eskimo women’s costume is practically the same as that of the men.”  
(4:57)

### 9.2.1 Head

“... the main distinguishing feature of the women’s costume is the design of the hood (*notçapk*). Since it has to enclose the coil of hair, it is frequently of enormous size. . . and looks even larger than it actually is because of its triple border of black hide, white hide and its fringe of long, stiff, dun-colored wolverine hair. The hair fringe stands out like an aureola.  
(13:XV)

### 9.2.2 Hips

“The pants (*tcivopak*) are an integral part of the footgear and are made of varicolored strips of hide.”  
(13:XV)

### 9.3 Children

“A five or six year old child had been dressed as a reindeer calf, with upright ears and budding horns. Pieces of red cloth, edged with beads of white glass stood for eyes, while the animal’s muzzle surmounted the boy’s forehead. The rest of the costume from head to toe, was tailored out of the animal’s hide.”

(4:79-80)

“... another child was dressed in a whitish bobcat’s skin. The animal’s head was missing, however, and had been replaced by a hood, trimmed with wolverine hair.”

(4:80)

### 9.4 Inside the house

“Inside the dwelling, the *Tchiglit* wear only underpants of soft skin.”

(13:XIV)

“... inside their underground houses, they go naked or nearly so. . .”

(13:XXVIII)

“The chief (*Innonarana*), wrapped up in a reindeer robe, was occupying one corner of the bed; in the opposite corner *Iyoumatounak* was stretched out; their wives, naked to the waist, were sitting between them.”

(4:43)

“The main reason given by the Eskimos, for removing their clothes is that they have no other clothes to change into, nor combs, nor anything that might prevent them from being invaded day and night by body parasites that thrive in their fur-lined coats. And then, those poor people want to show to their hosts that they are guileless, carry no concealed weapons and entertain no feeling of hatred or animosity toward anyone.”

(4:55-56)

### 9.5 Handicrafts and maintenance

“Out of the bones and ivory of fossil mammoth, they carve sewing-tools and needle-cases (*tcikévik and nyamma*), that they decorate with bits of blue glass.”

(58:542)

(Illus. 26, Nos. 61, 62)

## 10. ADORNMENT

### 10.1 Ornaments

#### 10.1.1 Cheeks

“From the *Tchukatchis* or *Apkwamméut* they have adopted the custom of piercing their cheeks near each corner of the mouth, to allow insertion of circular ornaments. . . Those jewels or labrets are of white stone (*tchimmipk*) or of ivory and decorated with one half a large bead of blue glass (*tutapk*).”

(13:XXVIII)

(Illus. 24, Nos. 14, 14 bis, 15)

“... they wear, in the fleshy part of both cheeks, near each corner of the mouth, studs or buttons made of marble, soapstone or serpentine, frequently ornamented with glass beading and shaped somewhat like our opera glasses. . .”

(11:3)

“... at each corner of the mouth, a hole has been punctured in the cheeks for insertion of bone or ivory studs or of various hard stones. Beyond Cape Bathurst, between the Anderson and La Roncière Rivers, this custom has been abandoned completely, and is even considered barbarous.”

(29:687)

“Out of wood also, the Eskimos make cases for *tutait*. . .”

(58:542)

#### 10.1.2 Ears

“I have seen on some of them earrings of solid ivory. . .”

(13:XXIV)

(Illus. 26, No. 64)

#### 10.1.3 Nose

“Our Eskimos pierce their nasal septum. . . to allow the wearing of ornaments.”

(13:XXVIII)

#### 10.1.4 Hair

“The Eskimos also use wood to make. . . combs. . .”

(58:542)

(Illus. 26, No. 52)

“... the men’s hair covers the forehead and is cut straight above the eyes. . . long locks of it hang on either side of the face.”  
(13:XII)

“At Fort MacPherson, nearly all the men had shaved their heads more or less extensively. . . They call this tonsure *krigork*. The reason for it, according to *Navikan*: so that the goodness of the sun, father to us all, by warming our brain, will communicate its beneficent heat to our hearts.”  
(4:146)

“The women wear at the top of their head an enormous chignon (roll or knot of hair), and hanging alongside each cheek is a huge and thick curl of hair with a string of blue glass beads (*tugkit*) coiled around the end. The coil of hair and the side curls are made up of the hair of their husbands and, being added to from time to time, they soon become so big that it requires a hood (*netçapk*) of huge proportions to cover them up.”  
(13:XXIX) (Illus. 31)

“The women dress their hair by raising it to the top of their head and tying it there in a knot or bun. They add to this bun all the discarded hair of their husbands and lovers. Out of those relics they fashion two big knots that they tie on either side of their own chignon. Two other rolls of hair hang over their chest in thick rolls tied with spirals of string blue glass beads.”  
(4:57-58)

“... on solemn occasions, . . . the Eskimos smear their hair with a mixture of powdered red ochre and melted tallow. . . then apply over it white down of aquatic birds, such as the swan, the goose and the duck.”  
(29:693)

## 10.2 Body care

### 10.2.1 Bath

“As for urine baths, they are reserved for certain religious or civic ceremonies. . . The main thing they use for soap is raw fish.”  
(4:54)

“... they are very fond of steam baths. . .”  
(13:XXX)

“... our meal was over. My hosts wiped their hands on their face, their naked chest and on their hair; then each picked up a handful of wood

chips (the men always keeping a supply of these handy) and neatly wiped their hands, mouth and face.”

(4:54)

### 10.3 Tatooing

#### 10.3.1 Man

“When an Eskimo has knowingly caused the death of one of his enemies without being obliged to do so under the law of retaliation, he must tattoo two or three blue lines across his own face, i.e. from one cheek-bone to the other and over the nose. He is then known as a *topkpota* or killer (from *topkpo*, death). In their view, this name is practically equivalent to a title to fame and confers upon the bearer the title *Innok paluk*, i.e. ‘great man’. The nose tattoo is called *tomnilik*.”

(13:XXXIV-XXXV)

“... about *Navikan*... his valiant deeds are recorded on his face by so many blue lines tattooed from ear to ear and over his nose... testifying that he had committed murders. This is the everlasting brand of the *Torkrota*. This tattoo symbolizes murder, for *torkrota* derives from *torkro*, death, and from *torkron*, murder.”

(4:100)

“It is on their shoulder that our Eskimos record, by means of a tattoo their outstanding successes at whale hunting. Their name for this tattoo is *tçavark* and it consists in drawing on the skin as many crosses as the hunter has killed bowhead whales.”

(13:XXXV)

“*Kroanark* has three crosses tattooed on his right shoulder, and four of them on the left one. According to *Kroanark*, these are trophies, commemorative symbols of bowhead whales killed and landed. Those symbols are called *tçavark*.”

(4:169)

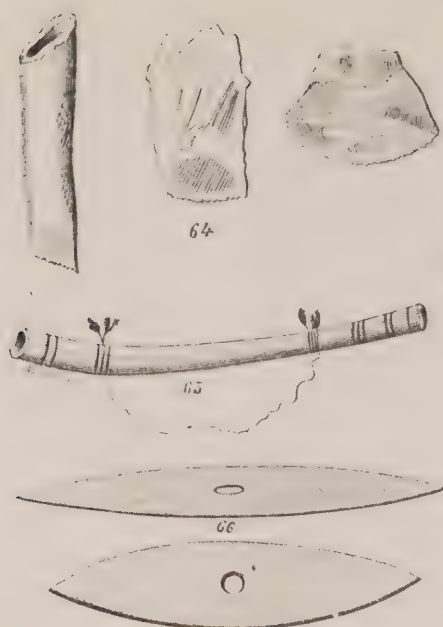
#### 10.3.2 Woman

“My hosts’ wives had small blue crosses tattooed at the corners of the mouth and several small parallel lines from the mouth to the tip of the chin.”

(4:69-70)

“Their faces (women’s) are tattooed with five or six straight lines on the chin (*kakinoepèt*) and two lines at the corners of the mouth.”

(13:XV)



ESKIMAX. — 64. Grattoirs à tanner. — 65. Chalumeau servant à boire (os de cygne). — 66. Navettes à natter les raquettes ; dessins du R. P. Petitot (voir p. 543).

32. *Eskimo artifacts.*

## 11. MEANS OF LIVELIHOOD

### 11.1 Annual cycle

“Our *Tchiglit* are sedentary from October to May, but nomadic for the rest of the year. Their whole life is spent hunting, fishing and trapping. At the vernal equinox, when the sun enters Aries, the Eskimo makes his first trips to the forts at MacPherson and Anderson to trade the pelts he has gathered during the winter.”

(13:XVI)

“In June, after the ice floes have withdrawn from the estuaries, the *Tchiglit* again travel to forts at MacPherson and Anderson, but by boat, the men in their light *kayaks*, the women, the children and the old people in *umiaks*. . . From mid-June to mid-July, the *Tchiglit* fish herring, white fish and connie in the innumerable channels of the Mackenzie River.

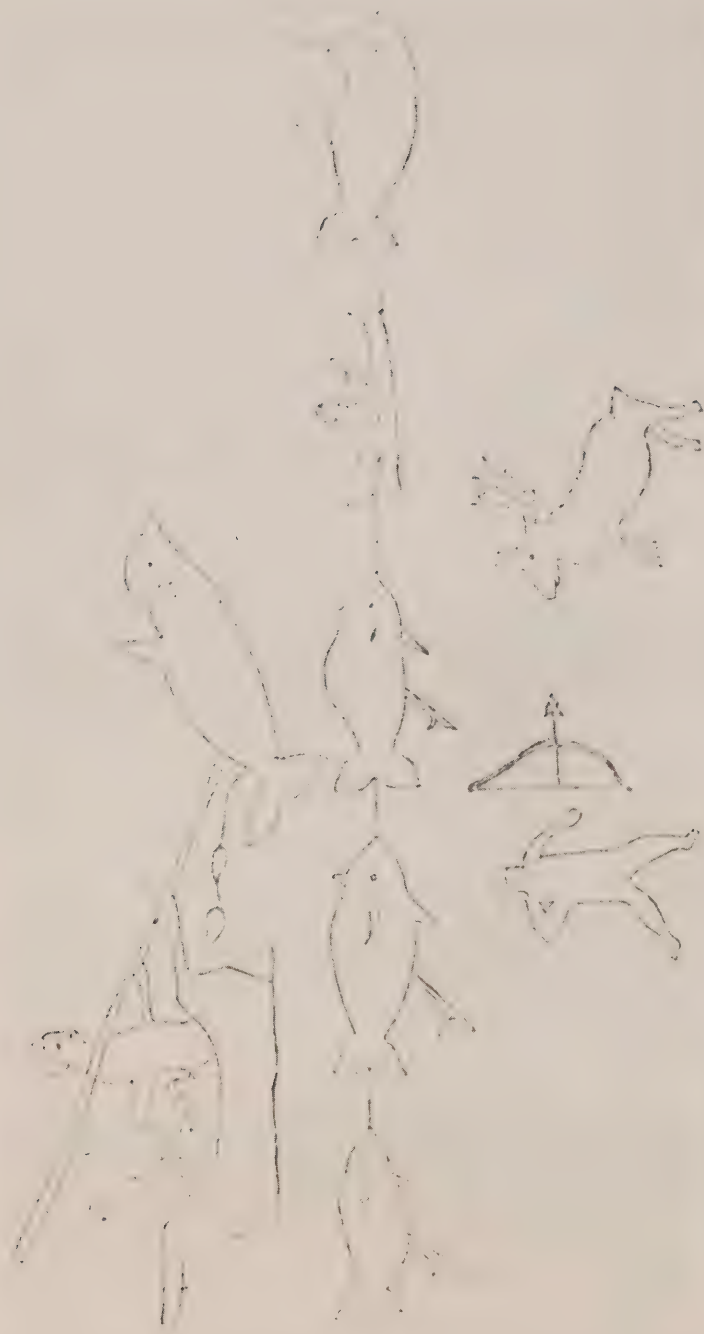
Reindeer hunting follows and accompanies fishing. It takes place in July and August, when those animals' migrations take them to Arctic shores. This is followed by the hunting of harbor porpoise, on the sea, throughout August, at the mouths of the Mackenzie, the *Natowdja* and the Anderson Rivers. The *Tchiglit* families, long dispersed by the fishing, are then reunited in their summer villages, consisting of wooden houses (igloos) which they occupy until October. Not until then, after they have laid in their winter provisions do they consider building winter quarters, which forces them to leave the bleak beaches of the Ocean and to venture forth more or less deeply into the estuary of the aforementioned large rivers.”

(13:XX)

### 11.2 Hunting

#### 11.2.1 Techniques

“The above drawing is a tracing of a drawing on a box that I received from the Eskimos of Anderson River. The subject has been drawn in the form of red and black silhouettes. It will be observed that the principal character in this scene is taller than the others. The subject matter of this painting, devoid of perspective, is multiple. At the very top, an Eskimo, standing at the front of his *umiak* manoeuvred by three women, is harpooning a white whale that has already been stabbed by a first harpoon, whose line and floats can be seen floating behind the quarry. In the middle part of the drawing is pictured another Eskimo, sitting in his *Kayak* and pursuing another whale which is wounded and is spouting blood with its dying breath. At the same time this hunter is towing three other belugas that he has strung together and that are floating with their



33. Hunting scenes.

belly upwards. Finally, at the bottom of the picture, a third Eskimo hunter is shooting an arrow at a reindeer. The general outlines of these figures, the men's attitude and the shape of the animals are fairly accurate."

(13:XVIII)

(Illus. 33)

### 11.3 Trapping

#### 11.3.1 Game

"There are several varieties of foxes in Eskimo country, but they belong to only two species, the yellow or common fox, and the arctic fox whose progeny might have any of five or six colours: the *tériennak* or white snow fox, the most plentiful and commonest of furs; the *kratsarolik*, whose fur is black but tipped with white; it is what Canadians call the silver fox. Another kind is the crossed fox, whose black coat has a white streak running along its back. The blue fox or *isatis*, also commonly called the white fox, is, however, less prized than the *Krénertork* or black fox. . ."

(4:35-36)

"A pair of black fox pelts. . . was appraised at that time (1865) at 80 pounds sterling, or more than 1,900 francs."

(5:177)

#### 11.3.2 Equipment

"I see on the river a fox trap made entirely of icicles."

(4:35)

### 11.4 Fishing

#### 11.4.1 Kinds of fish

"The *Tchigliit* fish herring, whitefish and the connie (the shea, poisson inconnue or 'unknown' fish.)"

(13:XX)

#### 11.4.2 Equipment

"The fishing nets: they are made of slender thongs of reindeer hide, stretched on two frames planted in the bottom mud. The floaters are circular pieces of light wood; the sinkers are round stones with a hole in the middle."

(4:206)

“Their very hooks are often fitted with pieces of green or white soapstone used as combined baits and sinkers.”  
(4:206)

“... hooks of red, green or white soapstone, others of ivory, in the shape of small fish with eyes of blue or red glassbeads and projecting fins.”  
(4:52)

“Out of wood, the Eskimos make fishhooks.”  
(58:542)

## 12. FOOD SUPPLY

### 12.1 Food conservation

#### 12.1.1 Refrigeration

“... they cling to the custom of using houses upraised on pile foundation. Right by their tents can be seen tiny houses with pointed roofs, built on piling twelve to fifteen feet high. They hardly ever live in those structures, but use them merely for the storage of smoked venison, dried fish, and furs. . . They climb up into them on a cleated board.  
(58:576)

“... the food storage space consists of ice-lined compartments covered with large slabs of ice. Here, they are replaced by a scaffolding which supports, not only frozen fish and meat sheltered under an oiled tarpaulin, but spare or ceremonial garments, furs of captured animals, the *Kayaks*, the *umiaks* minus its porpoise skin covering, the big medicine tomtoms.  
(4:77)

“... at the top of the foodstores. . . skins are hung. . . that will stay there until the cold has dried them out.”  
(4:77)

#### 12.1.2 Smoking

“Whatever fish they do not consume at once, they preserve by exposing it to the smoke of a small fire.”  
(13:XX)

### 12.1.3 Humid conservation

“Such fish as they do not consume at once, they preserve by soaking it in skin bags filled with porpoise oil and hung up in trees.”  
(13:XX)

## 12.2 Food preparation

“They will eat meat or fish, either raw, or boiled or roasted, either fresh or sun dried, smoked or even rather gamy. I have never seen them eat raw meat in the summertime. In the wintertime it is different. The problem they constantly face of creating or at least in maintaining in their underground homes a fire sufficiently active to cook with. . . and the requirements of a stomach that could not wait long hours for cuts of meat to thaw and to cook, made it for them first a necessity, and later on a habit, or eating up ravenously just about anything raw, dressed or otherwise.”  
(13:XV-XVI)

(Illus. 24, No. 18)

(Illus. 26, No. 49)

## 12.3 Food products

### 12.3.1 Animals

#### 12.3.1.1 Meats

Cut in long, thin strips, whale blubber is eaten in the following manner: the Eskimo puts one end of the strip into his mouth where he grips it between his teeth and lips; next, grasping the other end, he holds it raised just above his mouth; then, with “windy suspiration of forc’d breath” he swallows the *ortchok* after he has cut off a mouthful of it close to his lips. Blubber is greenish, opaline white and its somewhat flat taste is not unlike that of olive oil. It is invariably eaten raw. “By way of dessert, they swallowed the pieces of blubber that had been providing fuel for the lamp, and replaced them with fresh blubber. The used wicks were sucked with delectation.”  
(4:22)

“ . . . the storm had washed ashore the carcass of a bowhead whale. Several families had lived on this meat all winter long.”  
(4:21)

“Lacking fish, we lunched on muskrat (*kivalot*).”  
(4:176)

“*Tchiatsiark* brought eight muskrats. They were then skinned and spitted on pointed slender sticks that were pushed upright into the ground so that the meat would broil by the fireside.”  
(4:180)

“The dinner’s menu was raw reindeer meat, whale blubber ‘roast’, porpoise fin, filtered seal oil, raw reindeer marrows.”  
(4:69)

#### 12.3.1.2 Fish

“Smoked fish, soaked in porpoise oil, was the food being eaten by the two Eskimos.”  
(4:12)

“... she went out to fetch a large connie (*Tiktalerk*), held it over her lamp until the fish was half thawed, and then served it quite raw.”  
(4:76)

“I was offered tiny herring. . . completely red in porpoise oil.”  
(4:195)

#### 12.3.2 Vegetables

“... are fond of the young roots of the milk vetch with purplish flowers (*Hedysarum*), a sort of wild licorice, the roots of the *Nenuphar lutea* or yellow pond lily, the pith of the flowered rush, the acidulous stems of the tall cow parsnip and wild rhubarb (*Polygonum elliptica*).”  
(89:70)

“The Eskimos made a present to me of some *Polygonum elliptica*, a kind of wild rhubarb whose hollow and fleshy stems are juicy and sour. They are highly refreshing when eaten on very warm summer days. This plant grows in sunny locations along the river. The Eskimos soak the stems in seal oil.”  
(4:239)

“... the Eskimos are very fond of the sweet roots of sainfoin (*Hedysarum Mackenzii*), also of flowered rush, yellow pond-lily and of a kind of lathyrus or beach pea.”  
(76:593)

“I was offered some roots of wild licorice (*Boreal hedysarum*) soaked in seal oil.”  
(4:194)

### 12.3.3 Seasonings

“In their semi-subterranean yurtas. . . they sip. . . seal oil.”  
(13:V)

### 12.3.4 Beverages

“... a granular snow (*natatkronapk*) of crystalline structure and having the appearance of salt. This is eminently suitable for cooking because, being already changed into ice crystals, it gives much more water than does fluffy snow (*anniyo*).”  
(13:XX)

“Among the Eskimos, tubes of swan bone (*torkualik*) are used by the men when they want to drink more conveniently while seated in a canoe, i.e. by sucking up water through the tube without having to land their craft.”  
(58:543) (Illus. 32, No. 65)

### 12.3.5 Smoking

“My hosts interrupted their sleep ten times, to sit up and have a smoke. . .”  
(4:61)

“The *Tchiglit* have learned from the *Tchukatchis* how to use tobacco, which they mix with the rubbed-up bark of the willow-tree. Their pipes are patterned on those used by the Eskimos of Behring Sea, and consist of a small disc with a hole in the middle and mounted on a hollow cylindrical support connected to a stem made of two matching pieces of wood held together by sinew lashing or metal ringlets. The bowl of this pipe (*kwinepk*) is of wrought metal, decorated with copper inlay. To use the pipe, they start by pulling out of their reindeer jacket a pinch of hair that they put into the pipe bowl by means of a small needle. On this small pad of hair, whose object is to block part of the overlarge diameter of the connecting tube, they put another pinch of pulverized tobacco mixed with willow-bark scrapings. Then they light their pipe, inhaling the smoke to the last puff. This induces in them a partial intoxication and a nervous agitation. They then eagerly reach for cold water and drink up a few mouthfuls after exhaling the smoke contained in their stomach. The effect of this narcotic is to make them depressed, breathless and air-hungry. I

have seen some of them reel about, then lie down half drunk, groping frantically for support. I have seen children and young girls lose consciousness completely after inhaling a single pipeful of this mixture, in the morning and on an empty stomach.

(13:XXIX)

(Illus. 26, Nos. 63, 64)

“The meal was followed by the smoking of a pipe. These are real pipes, consisting of a small disc with a bowl in the middle, mounted on a hollow support connected to a curved handle or stem made of two matching pieces held together by lashing or ringlets. . . A pinch of reindeer hair, pulled from their jacket, is first introduced into the bowl so as to block it partly. The mixture gives off a most noisome odor. After he is through, the Eskimo is haggard, trembling, breathless, and dripping with sweat. . . he recovers his senses and pours down his throat a cupful of cold water which completes his recovery. I have seen smokers feeling anguished, grow pale and collapse into insensitivity, with eyes rolled back in their sockets.”  
(4:13-14)

## 12.4

### Cannibalism

“Site of a murder and of cannibalism that took place in 1842 or 1845 on the Mackenzie River.”  
(4:121)



## **SOCIAL ORGANIZATION**

### 13. FAMILY

#### 13.1 Marital relationship

“I had the impression that *Anhoutchinak* had two wives with the same name: *Aoularéna*.”

(4:140)

“*Kréyouktark* expected to spend the whole summer alone with his two wives and his sons.”

(4:237)

#### 13.2 Extra-marital relationships

“When *Kraravalok* decided to go up to Fort Simpson, he made arrangements with *Anhoutchinak* whereby the latter would let him have one of his wives. *Kraravalok* had left his own wife behind with his father in-law. This trafficking in women is common practice and recognized as such among the Eskimos.”

(4:140)

#### 13.3 Incest

“*Noulloumallok* repudiated the wife he had chosen... in order to marry his own daughter. The Eskimos are making all the whites aware of this turpitude.”

(4:94)

#### 13.4 Family behaviour

“... women are submissive to their husbands.”

(13:XIII)

### 14. COMMUNITY

#### 14.1 Chiefs

“When Eskimos wish to appoint a chief, honor a man of prominence or pay tribute to a warrior, they join to the word *innok*, which means ‘man in general’, another word that expresses virility: *toyok* or *toyork*, i.e. “male man”.

I have elsewhere translated *innok-toyork* as “great man”. Literally the work is tautological, meaning actually “man man”.  
(87:24-25)

“Their chiefs are called *khatoun*: They take the title *khatétsé* and *innok toyok*.”  
(11:4)

“Chief *Kouninan* succeeded to his father, old *Krouvalark*, as *Katoun* or chief or the western Eskimos.”

## 14.2 Priests (shamans)

“... they have sorcerers or priests called *Anpékoit*.”  
(13:XXX)

“... the great influence of the jugglers or medicine men who order people about as they see fit. If someone dies, they are the ones who point to the person they suspect of having caused the death and mark for revenge by the relatives of the dead man. They claim to have the power of killing their enemies from a distance, by casting spells or *kimnéitoark*.”  
(145:77)

## 14.3 Community control

“The right of reprisal is considered by them as legitimate, but it gives rise to hatreds that are transmitted from family to family. They revenge themselves on men by means of the knife or a fire-arm, and on women by strangulation. Vengeance is rarely sought during daylight. Enemies are killed in their sleep. Superstition and fear of the resentment of the defunct’s *innulik* seem to be the reason for this cowardice.

The murdered are spared and respected by all other than the defunct’s relatives, but it is a duty for the next of kin to avenge the victim’s memory. They thereby achieve distinction in the eyes of their compatriots who, as a rule, will choose their chief among the bravest of these. There are few *Tchiglit* who have not exercised their *tçavipatçapk* to vengeance.”  
(13:XXXIX-XXXV)

“... the law of retaliation is currently practised among the Eskimos. If murder goes unpunished it is because the murderer was a relative of the victim.”  
(4:144)

“*Terter* had killed the two murderers of his only brother.”  
(4:298)

“A bloody drama unfurled during the spring of 1869 among the western Eskimos. *Toulerktsen* had been sick all winter, and an Eskimo of his band undertook to win over his wife. His attempt failed because she loved and feared her husband. The rejected suitor decided to seek revenge. He sneaked into the sick man’s tent, slipped a thong around the neck of the sleeping woman and strangled her. The husband, although unable to defend his wife, pretended he heard or saw nothing. . But, having recovered, he went into the murderer’s tent and stabbed him to death in the presence of all who had gathered to see.”

(4:234-235)

“... the son of *Tsapoutaytok* had just killed by stabbing him in the back, an old man from the Anderson who had refused to sell him a belt. The killer, skulking in his tent, took care not to show up in the middle of the fort, so afraid was he of the anger and revenge of the Anderson Eskimos.”

(4:297-298)

## 15. RECREATION

### 15.1 Games

“... the young people played all night at batting ball, tossing in a blanket, pole vaulting or rope skipping.”

(4:157)

### 15.2 Arts

#### 15.2.1 Drawing

“... he took down from a shelf a round box, and with red ochre and carbon soaked in oil, he drew a picture showing a reindeer hunt and another depicting a whale hunt.”

(4:72)

#### 15.2.2 Songs

“For the purpose of entertaining me, the women launched into an Eskimo song accompanied with gestures and an expressive pantomime. . . I could distinguish only a series of repeated *éh! yan yan, éh! . . .*”

(4:70)

“One day I tried to sing the Requiem. This tune produced on them a curious effect. Their brows darkened, they listened silently at first, then

started whispering the word *ounin-koyouark* (juggling). They bent down their heads and started staring at the ground, which is a sign of discontent and disapproval. I then broke into the *Dies irae*. The terrifying mournful or beseeching clamors of this chant upset them to such a degree that they all rushed out. . .”  
(4:142)

### 15.2.3 Dances

“They are excellent dancers and perfect mimics.”  
(13:XII)

“... their dances are characterized by mimic and rhythmed steps. Music makers and singers stand in around the dancers who, only a few at a time, gambol, gesticulate, and strike attitudes now with a terrible martial look, now with a gracious comical even burlesque stance. “*Kréyouktark* started to imitate the behaviour, the little leaps, the contorsions, the wingbeats and even the cawings of the crow. His song was tuned to the movements of the dance. . . He changed the theme of his dance and of his songs to represent the hunting of a propoise or of a sperm-whale, the pursuit in a kayak, the casting of the harpoon, the cetacean’s writhings of pain, and his spurtings of blood-tinted water.”  
(4:235-236)

“The last night we spent at MacPherson was the occasion of a big dance, the farewell dance. There was a get-together of all people at the fort. Loucheux, Eskimos and Europeans. . . All had a knife or a firearm. The Eskimos had rolled logs onto the esplanade and laid them out in the form of a large circle; in the first row were the men, sitting; behind them were the women standing up; at the back of the circle were two chaps each holding a drum. These were not being beaten on the skin part but on the edges, with the drummer marking time by swaying his body and shoving his drum to and fro.

No sooner had the drumbeats sounded than waves of squealings arose from the gallery which made up the chorus of men and women yelling: *Eh! yan yan yan yan hé! Eh! yan yan yan*. . . The whole gathering rocked and started while one or more dancers dashed forward. . .

*Inontakrark* opened the dance. . . He sprang forward, wearing a bristling hood and carrying a long knife with which to beat time. He started by jumping up and down rhythmically, leaping up again, shaking and rolling his head, arms and body with a changing rhythm, he took on a severe look; he was now a warrior challenging an invisible foe. He extended forward his arm holding the knife, and giving voice to the howl of the arctic wolf, war cry of the Innoit, he would rear. . . trampling his elusive prey, tearing it apart, smashing it. . .

After *Inontakrark's* performance, there was a quadrille made up of two young men and two matrons. The youths' costumes were of white skin, fringed with varicoloured strips of fur. One of the young men was wearing a headband of otter surmounted by an aigrette of crane feathers. Trailing behind his back was a large tufted tail of black fox. . . The other young man was wearing a crow suspended below his spine, and an ermine on each shoulder. Around his head was a decorative band made of the arctic loon. The bird's head and its long black beak were hanging on the dancer's forehead.

The two women in patterned skin chasubles, heads wrapped in their huge feather tufted hoods, were waddling where they stood, looking. . stupid. Their action consisted merely in alternative slight bendings of the knees, pinching their lips, closing their eyes and swaying their heads while thrusting forward first one arm, then the other. As for their two partners, they were circling around the two women with frenzied and licentious attitudes, rolling hideous eyes and shaking all over as though possessed. Suddenly, the drums call for silence. A fast and lively tune breaks out and a little old woman darts into the arena imitating the gait and swagger of a young man. Her costume is that of a man, without the hood, nor the *touglit* of his sex; her face has been daubed with a soot mustache and goatee; she holds in her hand a warriors' knife. At the sight of this hideous character. . . a huge wave of hilarity rises from the crowd who shouts frantic *anakranan*. The crone goes on aping the grotesque gestures of the men and their contorsions, howling like the wolf and twisting herself like the carcajou."

(4:152-155)

"There are times when the dances are not performed in a decent way. Young women, girls, eager to please the men,. . . divest themselves of an essential part of their garments, to the jubilation and general jollity of the lookers-on.

(4:158)

## 16. LIFE CYCLE

### 16.1 Birth

#### 16.1.1 Infanticide

"I have never learned that they kill their children, although only very few of them are ever seen."

(13:XIII)

### 16.1.2 Breast feeding

“Nursing mothers wear a very loose jacket. . . Bundled up inside this ample garment, the infant can be breast-fed without extreme cold that might kill it.”  
(13:XV)

### 16.1.3 Naming

“The assigning of a name, in most cases, a privilege of the shaman. It is a ceremony involving revelation of what has happened in a dream. The *anrékoit* purposely think up some very strange ones. . . to which they allegedly attach a mysterious significance of very great importance for the future of the child concerned. Naturally, all this calls for adequate retribution.  
(4:145)

### 16.1.4 Circumcision

“They do not practise circumcision.”  
(13:XXXVI)

### 16.1.5 Transporting babies

“. . . babies are transported without any swaddling clothes or saddle.  
(58:590)

## 16.2 Adolescence

### 16.2.1 Rites of passage to manhood

“The Eskimos file their teeth horizontally, down and practise this operation when one of them gets to be between 12 and 13 years old as a sort of emancipation from childhood. For this purpose they formerly used grit-stone; they now use files, bartered for at the English trading posts.”  
(3:352)

“It was planned that, when *Arviouna* was twelve, he would have his cheeks and the cartilage of his ears punctured, an operation that would mark his admission among the warriors, as a title of emancipation.”  
(4:279)

### 16.3 Old Age

#### 16.3.1 Burial

“... the Sacred island (*Krikerktayoark*), allocated by the *Tchiglit* for the burial of their dead. . .”  
(4:215)

“... even after his death, his head turned towards the east looks at the west, the cradle of his forebears.”  
(13:XXVI)

“All their dead are buried with their head facing east, i.e. the rising sun.”  
(145:76)

“... the Eskimos would confine the dead bodies between stones set edgewise upon the ground and covered with other stones, or else buried them under a pile of rocks. Explorers Pillen and Hooper saw, near Point Barrow, the bodies of Eskimos buried standing up with their heads at ground level.”  
(89:63)

“The *Dènè-dindjié* who bury their dead in chests raised on poles planted in the ground, are imitated in this regard by the neighboring *Innoit*.”  
(58:589)

RELIGION AND WORLD OUTLOOK

## 17. RELIGIOUS LIFE

### 17.1 Religious beliefs

#### 17.1.1 Cosmology

##### 17.1.1.1 Heaven

“The Eskimo paradise is warm and is located at the bottom of the seas.”  
(11:4)

“... the Innoït paradise, ultimate abode of the *Innulit*, is located at the bottom of the Ocean. There the souls play at volleyball (*ipkpatcapk*), and dance to everlasting chants of *êh! yan, yan, hé! yan, yan, êh!* There, is it said, the souls are in the company of immortal beings with scaly bodies with whom they claim to be able to communicate even in this life.”  
(13:XXXII)

“All the Eskimo knows is that, after his death, his soul will go out into the sea to fish, to eat blubber and to drink seal oil with the shades of his forebears. . .”  
(4:103-104)

##### 17.1.1.2 Hell

“Their hell is icy and located up in the clouds.”  
(11:4)

#### 17.1.2 Mythology

1<sup>o</sup>

### NUNA MIK TCHENEYOARK

*Unhavarner mun, pamàné, krikerkta mi kiki-djar ork malloerok innéortoar ork.*

*Illaming nin, akkiang nun, arkridjigiliorklutik*

*Arkridjigil inurublutig ork.*

*Katcharklutik inming nun.*

*Nukkaréit gork arviklarotork.*

*Aypa Tchiglinorkluné.*

*Aypa Tchubluraotinorkluné.*

(9:171-172)

## NUNA MIK TCHÉNÉYOARK

### (The Creation)

In the beginning, *Kikidjiark* (The Beaver) created two men on a large island in the western sea.

These two brothers crossed the sea and came to these parts to hunt the white grouse.

But each tore the grouse from the other's hands, and they fought for their possession, which finally caused the two brothers to go separate ways.

One of them became the father of the *Tchiglit* (Arctic Eskimos) and the other the ancestor of the *Tchubluraotit* or Blowers (Western Eskimos).

(Told by *Arviuna* in 1870).

(11:5)

2°

## ULIKTUARK

*Avaler mi ullutimagut, erktcinanhayak.*

*Innoim tupkrer-luar-klu-tit, titkreylungmarit.*

*Umiait akéléréklutik ipiutarkratigéit.*

*Malloerit Erret tunarti-giyuat. Anorem nuna*

*mun tibialungmarit.*

*Innuït panertoit, kalé-ungmata.*

*Avalerk, nunaerlu arkluro.*

*Onark palang mun in-nortokronhayark; ulim*

*kréutaréchinha.*

*Néarkronat anhadjapa-loat malloerom*

*Innoit umiait ipiutar-kratigéit, krékrem patadjématik*

*Arkralé! Innoit itcak atâ-nun imuloeroyoat, kalummata.*

*Innom Anhodjium at-kra, pitiktçiya imma nun*

*kivitalummayo:*

*“Krénoeraotiktçiark! ” orakloartoark.*

*Innum minintaorknor-luné kivitaluménéarma-rit.*

*Taymak, itçuk eytut.*

(9:172-173)

## ULIKTUARK

The water having covered the face of the earth, everyone was filled with terror, for the wind was carrying the people's homes out of sight.

The Eskimos tied several small craft together to make a large raft. The water was still rising and its waves topped the Rocky Mountains (*Erret*). A great wind was driving them towards the land, a wind which never abated.

No doubt the people were at first able to dry themselves in the sun; but soon they vanished and the whole universe with them; they perished from tremendous heat as they did beneath the waves of the ever-rising sea.

The unfortunate beings wailed and groaned whilst uprooted trees floated past them.

Those who had tied several small craft together were shivering with cold as they drifted along, huddled together, alas! beneath a huge tent.

Then, a crafty fellow named *An-odjium*, or *Son-of-the-Owl*, threw his bow into the flood, shouted: "Wind, enough! Be still! " Then he threw his earrings after his bow. Whereupon, the flood waters subsided.

(Told by *Arviuna*, in 1870)

(11:6-7)

## TATKREM INNOK

### (The Man in the Moon)

In the beginning, there lived a man and his sister. They were both very beautiful, and the young man fell in love with his sister and wanted to make her his wife.

But he chose to come to her at night, unexpectedly, so that she could suspect nothing and remain ignorant of the visitor's identity.

Sought night after night by this stranger whose features she could not see because of the darkness of her hut, *Maligna* blackened her hands on the base of her lamp and, in embracing her lover, smeared his face with soot, without his knowledge.

When day came, her brother's smudged face revealed the misfortune which had befallen her.

Sobbing and moaning, she ran from the hut, never to return.

The incestuous one, inflamed by passion, pursued his sister, but she then ascended to the heavens, a bright and radiant sun, whilst he, moon with a cold, bespattered face, pursued her forevermore but never overtook her.

The chase continues still, for all to behold. *Tatkrem Innok* is woman's enemy; thus it is that women are forbidden to venture out on moonlit nights.

(Told by *Arviuna*, in 1870)

(11:8)

### 17.1.3 Eschatology

"The revenants of our *Dènè* whistle like the Eskimos' *Innulit*. . . and Eskimos are sure afraid of the ghosts of their imagination."  
(13:XXXIII)

### 17.1.4 Spirits and deities

#### *Tchiglit* Divinities and Heroes

*Pin-ortitsioriorok* (seated on high)

*Kikidjiark* (The Beaver)

*Tornrark* (the one, the Recluse)

*Kriuwark*

*Tchiutilik*

*Krallok* (the spirit of the thunder)

*Anerné-aluk* (great spirit)

*Padmun-a* (The One On High, the Rising One)

*Tatkrem Innok* (the man in the moon)

*Maligna* (the sun goddess)

*An-uya* (The male, name of the man in the moon)

*Innuleit* (the spirits)

(11:10)

"In the moon, *Tarark* (the mirror, the reflector), the *Tchiglit* fear *Tatkrem Innok*, the man in the moon."

(11:4)

"In *Tchikreynark* (the sun), they worship *Padmoun-a*, a hero lawgiver who once came down from the heavens to enlighten them, civilize them, and help them generally, then reascended to the empyrean where he dwells in the day-star."

(11:4)

"Our Eskimos have preserved the memory of a widely honored man, benefactor of their nation, who, after a lifetime of good deeds, ascended body and soul into heaven. They call this man *Pañgmuña*. (From *pan* or

*tatpan*, above, and from *mum*, towards, i.e. the One On High, the one who has risen to heaven). I do not know if they identify him with the sun.”  
(13:XXXI)

“The Tchiglit worship the sun (*Tchikpeynepk*) and address to him countless protests and petitions when he sinks below the horizon to remain there about three months. His reappearance is hailed and celebrated by dances and other ceremonies.”  
(13:XXXI)

“... I believe they worship the sun... The Eskimos inhale tobacco smoke, but blow out the first puff in the direction of the sun. . .”  
(143:76)

“... among their traditions and beliefs I find, first, a knowledge of God *Anepné-aluk* (Great Spirit). Who is that God? Where does he live? ... They do not know, nor do they care. Many of them think he is the sun itself and they call him the Father of men. Anyway, he is so good that he cannot possibly be harmful and feel there is no point in worrying about it.”  
(13:XXX-XXXI)

“Another god no less great and much more powerful and redoubtable than *Anepné-aluk* is *Topnpapk* (The Lone One, the Recluse). That one is the real god of the *Tchiglit* and of all Eskimos generally. *Topnpapk* is respected and worshipped because he is feared. The Eskimos love him, because, they say, he makes them see all kinds of things in dreams, or through the revelations of the *Kéchim*.”  
(13:XXXII)

“There are references in Greenland traditions to a goddess who is said to be dwelling in heaven. That female deity is unknown to the *Tchiglit*.”  
(13:XXXII)

#### 17.1.5 Sacred places and objects

##### 17.1.5.1 Places

“... esoteric practices that go on in the *Kéchim* or meeting-house. These are customs that the *Tchiglit* have borrowed from the *Tchukatchis*.”  
(13:XXX)

### 17.1.5.2 Objects

“*Kroanark* pulled out a little chest he had made and that he called his medicine box. (This chest) contained remains of birds, dessicated shrew-mice, Pointed Lady butterflies pressed between two small boards, pieces of fossil ivory, harpoon darts in petrosilex, half-completed pipes, unfeathered arrow shafts.”  
(4:196-197)

“... he was decorated with talismans, remains of birds and of snake-shaped creatures hanging from his back and on his chest.”  
(4:5)

“The women wear as talismans suspended from their jackets, stuffed remains of ravens, falcons or weasels.”  
(13:XV)

“As the influenza persisted, ... the people saw fit to bring out their fetishes. Every umiak was decorated with the remains of some animal or bird, floating at the end of a pole and laid out on small sticks.

*Inontakrark's* fetish was the white-headed bald or American eagle. Its skin was spread with outstretched wings and tail. . . . When we camped, the spread-out eagle skin was brought into the tent and hung above my head. *Miminark* had two magpies lashed together; a third one had a weasel; *Oupik*, the chief, had a white owl. When I asked *Anhoutchinak* for what reason he did not seem to have any protective animal:

– Ah! said he, it would be much too big for me to carry along.

– Really! And what is it?

– It is *arvek*, the bowhead whale. . . . Then, pointing to a small package wrapped in seal-skin parchment and hanging from his carcajou headband, he said: “I have in here a bit of its blubber, from this season’s catch, and that I renew each year. This strong medicine, he went on, makes me invulnerable to arrows, knives and even bullets.”

The *Innoit's* clothes are covered with such talismans: falcon and owl feathers, eagle talons, bear claws, polecat and ermine skins, crow heads, iron, lead or ivory trinkets. This bric-à-brac hangs in front, in the back, or on the sides; some are meant to be worn on the head, others to hang from the spine. Many a warrior will be seen wearing below his back the tail of a white wolf, of a black fox or of a wolverine.”

(4:185-187)

### 17.1.6 Moral Concepts

#### 17.1.6.1 Good

“Our *Innoit's* name for virtue is *nakoyoapk*, that is, the good.”  
(13:XXXIV)

### 17.1.6.2 Evil

“Our *Innoit* call evil *auyoapk*; but their name for moral evil is the same as for sin, *tchuinauyoapk*. The concept of wickedness, of malice is not expressed differently, in their language, than by words descriptive of licentiousness, *tchinapk*; and this latter expression, together with the word *kutchuktu*, an even viler term, derive from the root *otchuk*.”  
(13:XXXIV)

“... people in the Arctic have some knowledge concerning the snake (*kpipân*) meaning “he who closes”, from the verb *kpiputoapk*, “to close with a key”. Among them the concept and the name of the snake are intimately linked to the notions and practices of shamanism. The name snake, or rather the root of this name, *kpi* or *kpip* (for *pân* and *ân* are only suffixes which serve to make a noun out of the verb *kpipayoapk*, to crawl) is also the root of all expressions regarding evil and the demoniac cult of *Topnapk*, Spirit of darkness. Besides the words *kpitutuapk*, supple as the snake and *kpipioyoapk*, sinuous as the snake we have in the Mackenzie Eskimo dialect *kpiyoapk*, sick, i.e. “who has the snake”; *kpilayo* (snake-root or serpentine) juggling, magic, prestige; *kpiuwapk* (like the snake or who is snake), the devil; *kpilakon*, talismen, fetish, magical (from *kpilayok*, magic); *kpiâuûn*, magic drum that the *Anpékoit* use in treating the sick; *kpilau-tchidjoapk*, to beat the magic drum; *kpilaluvapk*, to make insufflations upon the sick; *kpiapoap*, picture or representation of the snake or the devil; *kpipigiyapk*, trap ambush, etc. Eskimo traditions, in their references to the snake, represent it as being very great.”  
(13:XXXIII-XXXIV)

“*Noulloumallok*: Well now! Petitot has not yet had a woman! He does not know about evil. Amazing! ”  
(4:63)

## 17.2 Religious practices

### 17.2.1 Taboos

“On an island. . . we picked up many fresh eggs of ducks, geese, eiders and herring gulls. The Eskimos would not touch those eggs, claiming it was forbidden food to them. It was taboo.”  
(4:248-249)

## 17.2.2 Magic

### 17.2.2.1 Magic instruments

“In their displays of magic, they swing an instrument as we do with the censer.”

(13:XXIX)

“A juggling device consists of a ball fastened at one end of a wand around which they wind a thong.

(13:XXIX)

### 17.2.2.2 Sort of magic

#### 17.2.2.2.1 Maleficent magic

“I will use magic against the white chief, replied *Iyoumatounak*. . . He will learn what it means to give bad medicine to a *tchiglerk* warrior. Then immediately he squatted down on the couch. . . grasped a flexible wand at one end of which was a small leather ball with a thong fastened to it. He wound this thong around the wand and broke into a chant, alternately winding and unwinding the thong around the rapidly revolving wand. His tone at first was mournful and low, but gradually grew livelier as he caused his wand to vibrate, shook it angrily and made it spin very fast, interspersing his chant with gruff exclamations and barked commands. . . Then his chant turned to cries and to shouts, to shrieks and howlings. It was an invariable succession of *yan! yan! èh!* chanted at the same rhythm but accompanied by tremors, contorsions, grimaces and convulsions. He was dripping with sweat, heaving, foaming at the mouth,. . . casting off his few remaining clothes; he was slaving, creeping on all fours. . . His magic wand had been so shaken and vibrated that it was now broken. He replaced it with his long knife. The two Eskimo women were chanting and screeching with him the same *èh! yan! yan! èh!* Having grasped their knives, they rhythmically struck the flat part of the blades against their thighs or the palm of their left hand. . . But when he wielded his knife within an inch of my chest, I pushed him off and said: “Come now! That’s enough! ” Then, taking my book, I turned my back on him. . . This made *Iyoumatounak* stop his performance at once.”

(4:90-92)

#### 17.2.2.2.2 Curative Magic

“*Avénéméork*, the shaman (*Anrégok*) was going through magic incantations as treatments of the sick. He was ordering *Tornrark* to leave his patients

alone. In treating one of his patients, he had made a two-inch incision on him, from which he had sucked up some blood.  
(4:195)

### 17.2.3 Festivals

“At the solstices, they celebrate a feast to the sun. They have also a feast of the new fruit in the fall, and a feast of the renewal, in the spring.”  
(11:4)

### 17.2.4 Prayers

“... before going to sleep, the two men sat up on the bed, retired within themselves, bent forward, and intoned a slow, low-key vocalisation, a kind of muted lament that lasted only three minutes. The women did not pray.”  
(4:59)

“We went into the natural ramparts called *kreyrotchouk*. Immediately my two Eskimo hosts retired within themselves. They bent forward and softly intoned a chant of preservative medicine a kind of prayer to *Tornark*. . . for they were in unfamiliar territory.”  
(4:218)

### 17.2.5 Devotion towards the dead

“... When they do not want to bury someone in the house in which he died, either because it is too cold or for motives of superstition, they make a hole at ground level in the back part of their dwelling and drag the body outside and backwards through that opening. In this way, the house is not “defiled” and can still be used as a dwelling.”  
(58:577-578)

“... there is a pious custom. . . which consists in coming over to lament over the dead at sunrise and at sunset, by crushing glass beads or baubles between two stones. . . The sacrifice of these objects is considered to be a pious offering to the spirits of the dead, and a symbol of mourning.”  
(58:590)

“Medicine dance. . . in honour of those who had died during the recent winter. With a look of gay anticipation, *Krarayalok* and his partner had dashed into the circle. After striking a few graceful and nondescript attitudes, they seemed to retire within themselves. . . and change their style. Their faces clouded. They stopped howling like the wolf and remained silent, staring at the ground. They started to hop about,

probably in a simulated attempt to imitate the gait of the spirits, the souls of the dead. Gradually, the dancers' faces grew darker and became convulsed with horror. Their features changed. It was a transfiguration. . . on the level of the horrible. Those young people must have inwardly summoned the most lugubrious fantasies, conceived the most sinister projects. And as their faces changed, so did their dancing style. *Krarayalok* would leap, arms hanging down, eyes fixed on the glass. He would leap one meter high. . . land on tiptoe. . . and after jogging about on tiptoe for a while. . . he would bounce back flat-footed in the middle of the circle, skipping about and playing the role of the soul. The other chap was the evocator, the shaman, the avenger. According to reports, it is at the completion of their dances that the Eskimos will attempt any misdeeds they might have been planning.”  
(4:155-157)

## 18. WORLD OUTLOOK

### 18.1 Self-image

“Eskimos call themselves by the general name *Innoït* (men). The singular form is *Innok*.  
(13:X)

“... each tribe. . . distinguishes itself from the other tribes by some other name than *Innoït* but which also means “men”. Thus my Eskimos of the Arctic Sea call themselves *tchigliit*, i.e. “men”. The singular form is *tchiglerk*.  
(207:52)

“*Tchigliit*, or Tall Eskimos.”  
(13:I)

### 18.2 Nature

#### 18.2.1 Ground

“... on the shore of the Arctic Sea... there are tertiary deposits in combustion. . . the Eskimos call them *ignéroït*.  
(17:296)

## 18.2.2 Toponymy

American continent . . . *Nunavaksapâluk*

Mackenzie River . . . . *Kupvik: Tawapa-kudjiga*  
 Its mouths: *Kutépoaluīt*  
 Eastern channel: *Nalpôn*  
 West-central channel: *Kiglapvè-kupk*  
 East-central channel: *Kiglapvè-tupaluk*  
 Western channel: *Illuvéaptoṑ*

Peel River . . . *Apvépôn*  
 Eastern channel: *Opvéovâluk*  
 Western channel: *Nipo-Kipovyaluk*  
 Western branch: *Nipoytunap-luk*

Mac-Farlane River. . . *Kpagmalivik*

Back River or River of the Big Fishes. . . *Utkohikalik*

Arctic Red River. . . (*Tsi-kka-tchik*). . . *Kpadjiapk*

Anderson River. . . *Kpagmâlik-Tawapa-Kpéneptop*

Fishing River (Point Separation). . . *Kupluni-pioap-kupk*

Rocky Mountains. . . *Eppet*

Çaribou Mountains. . . *Kpoteylopok*

Mackenzie natural ramparts. . . *Kpeypotchuk*

Mainland . . east of the Mackenzie: *Itçuitupk*  
 west: *Kpimeptçhivik*  
 eastern mouth: *Kubluayapk*

Richard Island. . . *Tununapk*

Sacred Island. . . *Kpikepta-yoapk*

Island at the head of the Mackenzie Delta. . . *Olân*

Halkett Island. . . *Ikotçik*  
 (13:76)

Yukon River. . . *Kouik-pak*

Branch of Great Whales River. . . *Arvérovalouk-tchinia*

Spilled Blood River. . . *Aouré-Kouyoub-kragmalima*

Barter Island. . . *Asiak*

Great Salt Water. . . *Taréork*

Napoléon III Channel:. . . *Koublou-oyark* (the thumb)

### 18.2.3 Celestial bodies

“The *Tchiglit* believe in the influence of the stars, they think that a man dies every time one of those inflammable gases that we call “shooting stars” seems to fall out of the firmament.”

(13:XXXII)

“They think of the earth as being a disk-like island upon which rests the firmament or solid sky. This earth stands on a pivot or prop.”

(13:XXXIV)

### 18.2.4 Orientation:

“Cardinal points:

“... the name given by the *Tchiglit* to the North, *Kanoug-argnerk*, means the desolate, unfortunate and baneful point of space. The North is the black point. . .

the East brings no memory of the past. The Eskimo call the Orient *Tcanéra-nerk*, the foul point, because it is from the East that come out to them hailstorms, the wind and snow-storms, the long summer rains, the blizzards and sleetstorms of winter. . .

the South is the previous point, i.e. the one towards which their aspirations and desires were directed. The name is *Tchivor-krark*, forward. . . it is from that direction that the sky of a new day unfolds and radiates. It is directly in the South that the day-star reappears.

As for the West, the Eskimo does not know it. To the *Tchiglit* the West is *Ouavan-nerk*, the initial point, the point of departure, of origin.”

(83:20-22)

### 18.2.5 Winds

“The Eskimos would say to me:

“Call *Kanhoungnark*, the northwest wind; otherwise we will not catch any fish, nor kill any moose, because the southeast wind (*Pihangnark*) will carry our smell to them and they will hear the sound of our voices.”

(4:171)

### 18.3 Numbers and measures

#### 18.3.1 Numeration

“The Eskimos count on their fingers; therefore the hand is to them the standard of calculation.”

(13:LV)

“The *Tchiglit* have a curious way of counting. I saw and heard chief *Innonarana* enumerate the martens and foxes he had trapped since fall. He counted up to six: *arbnati*; after which he would repeat: six-one, six-two, six-three, etc.: *arbnati-aypa*, *arbnati-illaa*, *arbnati-tchitamat*, etc., up to number ten, *krolit* that is a complete whole.

To express the tens, they add the feet to the hands. Thus, twenty is: one full man; thirty: one man and two hands; forty: two men, *innoun mallerok*. In those calculations the Eskimos add pantomime to speech, bending over with outstretched arms so that hands and feet are brought together.

... their word for “one hundred” is *itchangnerk*, meaning crossed or cross. . .”

(4:74-75)

#### 18.3.2 Divisions of time

“According to the Eskimos, there occurs on the Arctic Sea a regular alternation in the succession of the years, a hot summer invariably following a cold and rainy one, so that the drift ice will not have time to melt nor to disappear offshore.”

(4:137)

“The *Tchiglit* count days by nights, months by moons, years by winters. They recognize many more seasons than we do, according to the different conditions of the earth and the different degrees of force and gradation of the sun; but they have no time measures such as hours and weeks.”

(4:75)

“Month is expressed by the word moon (*tatkpapk*)

1-March . . . . *avunni-vik* (period when the sun is sick)

2-April . . . . *amapolik-epvik* (of the snow bunting)

3-May . . . . *kpiblalepvik* (of the ice break-up) first half.

3-May . . . . *tigniyepvik* (of the geese) second half.

4-June . . . . *nueptop-vik* (of the long days)

- 5-July . . . . *kpiblalepvik* (of the porpoise)  
 6-August . . *itçaoyat* (of the moulting)  
 8-October . . *tcikoloepapk* (of the freeze-up)  
 9-November . *tchipkénépélapk* (the sun disappears)  
 10-December . *kpayviyivik* (period of indoor living)  
 (13:46-47)

INTER-ETHNIC RELATIONS

## 19. INTER-ETHNIC RELATIONS

### 19.1 Eskimos and strangers

#### 19.1.1 Social

“... it is a custom among the Eskimos to avoid mentioning one’s name in the presence of strangers.”

(4:145)

“... they are hospitable and hold inviolable any stranger who has placed himself under their protection.”

(13:XIII)

“... he looks upon hospitality as a sacred duty that he never fails to observe.”

(4:85)

“Those people told me that as long as I shared their tent, every member of their tribe would look upon me as inviolable, because hospitality made me taboo or saved. Likewise taboo were all the contents of my canoe, so long as the canoe remained afloat among their craft.”

(4:171)

“If the Eskimo has guests, he will make them sleep with their head and feet in the opposite direction of his wife’s head and feet.”

(4:54)

“... he insists on choosing among strangers a friend whom he will call his other self (*illoualaralou*). . . This friendship, once recognized and sanctioned, becomes inviolable. It is a sort of kinship and establishes complete communism between them.”

(4:137-138)

“Among the Eskimos, to eat with someone or to accept a choice serving of food is looked upon as a mark of cordiality and friendly understanding.”

(4:247)

### 19.2 Eskimos and Eskimos

#### 19.2.1 Cultural

“The characteristic names of the tribes express a local or symbolic thought or idea. They naturally vary according to which particular tribe is

assigning a name to its neighbours. The following are names of Eskimo tribes known to the *Tchiglit*. I shall mention them starting from west to east, that is from Kamtchatka to the mouth of the Coppermine River:

- 1° *Piktopméut* (people of the drifting powdery snow) a tribe located beyond Behring Strait, either in Kamtchatka or on the west coast of North America. Their habitat is called *Pipktopk* (the poudrerie);
- 2° *Natépvalinèt* (people of *Natépovik*), probably those around Norton Bay. *Natépovik* having been described to me as a Russian trading post, it can only be the site of the old Mikaëlowski redoubt;
- 3° *Tuyopmiyat*, or people of Behring Strait. Their territory is called *Tchikpènèpelepk*;
- 4° *Apkwaméut* (the shut-ins or the sedentary people). Probably the sedentary *Tchukatchis* around Kotzebue Sound. It is from them that the *Tchiglit* have learned about a kind of high boot with wide folds, called for this reason *apkwaméoptok*. Our Eskimos always strive to imitate their western cousins. To them Eskimos from the east and from the north are outright savages. The *Apkwaméut* live in an area called *Kpanik* (the starry snow).
- 5° *Nuna-tag-méut*, or those who dwell at *Nunatagmun*, towards the strait. Those parts are also called *Tchikpeynépk Kpagvipaptchinepk* (the sun is peeking out);
- 6° *Nuvug-méut* (people of the cape). They live in the general vicinity of Cape Lisburne;
- 7° *Akillinepméut* (people of *Akillinepk*), between Cape Lisburne and Ice Cape;
- 8° *Tapèop-méut* (people of the sea). They are found in the area extending from Herschel Island to Liverpool Bay exclusively, and in the mouths of the Mackenzie;
- 9° *Kpamalit*, Eskimos of the Anderson River.
- 10° *Kpagmalivéit* or people of Cape Bathurst.
- 11° *Kpavanaptat* (people of the east). In this case the name is somewhat vague and applies to all Eskimos between Franklin Bay and probably the Coppermine River or even those on Melville Peninsula.
- 12° *Anénépit* or *Innoit* of the far east. An even more generic term applying to all Eskimos of Hudson Bay, Labrador and Greenland.

13<sup>o</sup> *Kpiképtalopméut* (island dwellers). Included in this designation are all Eskimos of the Arctic archipelago.  
(13:XI)

## 19.2.2 Economic

“In the west, the *Tchiglit* had contacts with their closest neighbours the *Tapéopméut* and the inhabitants of *Akilinepk*, with whom they traded tobacco, pipes, blue and white beads and the large iron cauldrons which they procured from the tribes who traded with the Russians at *Natépovik*. This commerce was usually carried on at Barter Island, situated at West Longitude 144°. From that point European goods which had come overland across the whole of Asia and were forwarded through the *Tchukschit* of Kamtchatka, the *Akilinepméut* and the *Tchiglit*, reached the tribes on the Coppermine River, on Melville Peninsula and the Arctic Islands.”  
(13:XVI)

“It is from *Natépovik* that the Mackenzie Eskimos learned to use tobacco, borrowed the shape of their pipes and the custom of puncturing their cheeks.”  
(13:XXVI)

“The Russian forts in Alaska were probably established before 1848. But even after they were established, *Asiak* Island (Barter Island) was an Eskimo market place where goods coming, said Sir John Richardson, from the fair at Ostrownoy, on the Kolyma, in Siberia, were bartered for furs brought by the *Avanéméout* of Herschell Island and Colville River, who then passed them on to the Mackenzie *Tchiglit*. The *Natervalinet* were the western Eskimos who were receiving those objects directly from the Asiatic *Tchouktchis*.”  
(4:197)

“Garments of white reindeer skins are luxury goods at the mouths of the Mackenzie, because they come from Asia by means of successive barter, from tribe to tribe, and they are very expensive. To get a jacket or *atiké* made of white reindeer, from a *Tchiglerk* Eskimo in June 1877, I have to give him an Arab chieftain’s burnoose of camel hair, plus a silex gun.”  
(87:13)

## 19.3 Eskimos and Dènè-dindjié Indians

### a) Cultural

“The *Innoït* were incensed at hearing themselves called *annakpen*, a word which they mistakenly interpret as *anakpoe*, which in their language means excrement.”  
(13:XI)

“... according to the narrator *Arviuna*, the Red Skins were born in the west, on Beaver Island, from the larvae of our lice. This is why we call them *Itkpélélit*.”

(13:XXIV)

“... *Dindjié*. . . *Dana* and *Dènè*. . . are being derisively called *Irkrélélit*, *Ingalit*, that is, vermin nits. . .”

(11:5)

“... the Eskimos distrust and despise the Red Skins, whom they call *iakrélélit*, (savages) and *kreymirt* (dogs). . .”

(145:77)

“... the Eskimos apply to Indians the scathing epithets. . . *taoptjoit* and *optcho-todjoeytut*.”

(13:XI)

**b) Economic**

“Fort Anderson was the natural meeting-place of three tribes of people: the *Tchigliit* Eskimos, the *Dindjié*, and the *Dènè* Batards-Loucheux.”

(4:2)

**c) Linguistic**

“I could not find in the Mackenzie Eskimo language a single word deriving from the *dènè-dindjié* idiom.”

(13:V)

“A few terms of crude jargon used between Eskimos and Indians of the northernmost areas of the country were the key that first opened up for me the closed sanctuary of a tongue that had been unknown to me and which, to this day, remains uninterpreted in the Mackenzie area since there are no half-breeds there of Eskimo descent.”

(13:1)

**19.3.1 Eskimos and Loucheux Indians**

**19.3.1.1 Cultural**

“The *Dindjié* are the cause of all our troubles.”

(4:194)

**19.3.1.2 Social**

“On a wooded islet formed by a natural transversal canal between the two main mouths of Peel River. . .

– You see that island? (Eskimo *Anhoutchinak* said to me). Well, one time the Loucheux made a surprise attack there, on the *Innoït* and killed many of them. And yet it was not always so. At the beginning, we lived peacefully with these *Irkréléit*; we hunted together on the *Kroteylorok* mountains. But one day a *Dindjié* killed our great genie, our powerful medicine, *Toulourark* (the crow) to feather his arrows! So, one of us killed the sacrilegist. He, in turn was murdered by a Loucheux. And so on, revenge perpetuates itself and is handed down from family to family until this very day.”

(4:165-166)

“(Concerning a scuffle between an Eskimo and a Loucheux). . . Those two men were not the ones who had started the trouble. . . they were taking sides for their wives who had been having a tussle and were rolling on the ground, shrieking with fury. It was about a horn-spoon that the Eskimo woman had stolen from the Loucheux woman.”

(4:161)

“(in 1848 or thereabouts) the Eskimos massacred a Loucheux village, at the entrance of the Peel River channel. The sole survivor was a youth who escaped through the woods and managed to reach Fort MacPherson.”

“The Narrows is a natural limit beyond which the Eskimos never venture. . . On one occasion they did so. . . in order to exterminate a party of forty Loucheux who had been camping at the junction of the *Schital-Kréng*.”

(4:122)

“... at Fort MacPherson... as soon as siesta time comes around... Eskimo women... and their daughters can be seen slyly creeping into the round *Dindjié* huts, mooching for tobacco.”

(4:141)

### 19.3.1.3 Economic

“Around 1824. . . Fort Good Hope. . . was the farthestmost trading post in North America, and was operated for the sole benefit of the Loucheux Indians. . . Any trading with the Eskimos was done only through the medium. . . of the Loucheux, at the mouth of the *Tsi-kka-tschig* or White Head River (Franklin’s “Red River”). . . there was the conventional boundary that the *Innoït* and the *Dindjié* were forbidden to cross.”

(3:56)

“I was told by *Kroanark* that the Hudson’s Bay Company has been trading with the Eskimos for no more than twenty years. Prior to that time they were trading. . . at *Tsi-kka-tchig* with the *Dindjié* who, I understand, swindled them outrageously.”

(4:197)

“Before 1849, the *Tchiglit* traded southward with the *Dindjié*. . . Goods were exchanged at Separation Point, i.e. at the head of the Mackenzie Delta.”

(13:XVI)

### 19.3.2 Eskimos and Hareskin Indians

#### 19.3.2.1 Social

“It was at the Narrows that a Hareskin Indian escaped from Eskimo arrows by scaling the steep slopes of the mountains.”

(5:91-92)

#### 19.3.2.2 Economic

“Before 1849, the *Tchiglit* did some trading in the south with the *Nné-la-gottiné* or Hareskin Indians. Barter was carried on at the location where Fort Anderson was built in 1859.”

(13:XVI)

### 19.4 Eskimos and White people

#### 19.4.1 Cultural

“They refer to Europeans and to all white people in general as *Kpablunèt* (crowned), or, in the singular form: *Kpablunapk*. Those words derive from *Kpablut* and from *Kpablunapk*, frontal or coronal bone. This suggests that what surprised them most about Europeans was their headgear. Indeed a hat must have been to them a strangely shaped object because they saw it cover the forehead down to the eyebrows, whereas they always go about bareheaded, or only partly covered with a small hood.”

(13:XI)

“According to the narrator *Apviuna*, the *Kpablunèt* and the *Innoït* are brothers.”

(13:XXIV)

The Eskimos call the French: *Kroléarkoutchi*.”

(4:81)

“The English call the Eskimos *Kuskies*, from the word *kusky* which is the refrain of a Kamtchadele song.”

(121:355)

“As for the name Eskimo, it is the French corruption of that people’s name in the Algonquian languages: *Wiyaskiméw*, *Eskimantik*, *Eskimalt*, meaning: Eaters of raw flesh.”  
(11:4)

“The first author to use the term Eskimo was the Jesuit De Charlevoix, in his *Histoire de la Nouvelle-France* where he tells us that the *Abénaki* Indians who live on the Gulf of St. Lawrence, call those people *Eskimantik*, eaters of raw flesh. Even nowadays the Cree of Cristinaux of Lake Athabaska, the most northerly Algonquins in America, call them *Wiyas-Kimowok*, a word which has the same meaning (from *wiyas*, flesh; *aski*, raw; *mowew*, eater and *Ayiskiméwok*, i.e. the undercover people.”  
(13:IX)

“... they attribute to the whites all their diseases (measles).”  
(126:185)

“The Eskimo had spread the rumor that they wanted to take Fort MacPherson and pillage its stores, under the pretext that epidemics are being brought in by the whites.”

#### 19.4.2 Social

“According to Richardson, trading with the Mackenzie Eskimos dates only from 1849. A previous attempt at trading had cost the life of an H.B.C. official, Mr. Livingston and his assistants. They were massacred by Eskimos on an island at the mouth of the Mackenzie. We know how Franklin, Richardson, Pullen and Hooper were received by those same *Tchiglit*. They survived only because of their number and their firearms, although they used them only to threaten the Eskimos.  
(13:XVI)

“So far, trading between this tribe and the Hudson’s Bay Company has been possible without wrangling or bloodshed, but not without threats or attempts on the part of those natives.”  
(13:XVI)

“... according to Mr. MacFarlane, of Fort Anderson, on his first contacts with the Eskimos, *Noulloumallok* was intractable. Once he even raised his knife on him.”  
(4:6)

“As soon as siesta time comes around, Eskimo women and their daughters can be seen stealing into the huts of Fort MacPherson employees... mooching for tobacco.”  
(4:141)

### 19.4.3 Economic

“... the Eskimo undertakes his trips to Forts MacPherson and Anderson, to trade the pelts he has gathered during the winter for tobacco, glass beads, ammunition and essential hardware such as files, igniters, cauldrons, knives, marten traps, etc.”  
(13:XVI)

### 19.4.4 Religion

“The *Tchiglit* have not yet embraced the Christian religion. There are not even catechumens among them.”  
(13:111)

## 19.5 Eskimos and Half-breeds

### 19.5.1 Cultural

“Their name for Canadian half-breeds is *Kpoléàpkutçin*.”  
(13:XI)



## APPENDIX

## APPENDIX I

## EXPLANATIONS OF INDIAN IDEOGRAMS

By É. Petitot O.M.I. and Mgr Légal O.M.I.

**Segno della S. Croce**

- |   |   |
|---|---|
| 1. In Nome del Padre<br>Au nom du Père<br>In the name of the Father<br>Im Name des Vaters                           | 10. Sia fatta la volontà tua<br>que votre volonté soit faite<br>Thy will be done<br>Dein Wille geschehe                         |
| 2. o del Figliuolo<br>et du Fils<br>and the Son<br>und des Sohnes   | 11. così in terra<br>sur la terre<br>on earth<br>also auch auf Erden  |
| 3. o dello spirito Santo<br>et du Saint-Esprit<br>and the Holy Ghost<br>und des Heiligen Geistes                    | 12. come in Cielo<br>comme au Ciel<br>as it is in heaven<br>wie im Himmel   |
| (4)   |   |
| 5. Così sia.<br>Ainsi soit-il.<br>Amen.<br>Amen.  | 13. Dacci oggi<br>Donnez-nous aujourd'hui<br>Give us this day<br>gib uns heute  |
| <b>Pater Noster</b>   |   |
| 6. Padre Nostro<br>Notre Père<br>Our Father<br>Vater unser  | 14. il nostro pane quotidiano<br>notre pain quotidien<br>our daily bread<br>unser tägliches Brot                                |
| 7. che sei nei Cieli<br>qui êtes aux cieux<br>who art in heaven<br>der du bist im Himmel                            | 15. E rimettici i nostri debiti<br>pardonnez-nous nos offenses<br>and forgive us our trespasses<br>und vergib uns unsere Schuld |
| 8. Sia santificato il Nome tuo<br>que votre nom soit sanctifié<br>hallowed by Thy name<br>geheiligt werde Dein Name | 16. siccome noi li rimettiamo<br>comme nous pardonnons<br>as we forgive<br>wie auch wir vergeben                                |
| 9. Venga il regno tuo<br>que votre règne arrive<br>Thy kingdom come<br>zu uns komme Dein Reich                      | 17. ai nostri debitori<br>à ceux qui nous ont offensés<br>those who trespass against us<br>unsera Schuldigern                   |

18. E non c'indurre in tentazione  
et ne nous laissez pas succomber  
à la tentation  
and lead us not into temptation  
und führe uns nicht in Versuchung

19. Ma liberaci dal male  
mais délivrez-nous du mal  
and deliver us from evil  
sondern erlöse uns von dem Uebel

20. Così sia.  
Ainsi soit-il.  
Amen.  
Amen.

#### **Ave Maria**

21. Die ti salvi, O Maria,  
Je vous salue, Marie,  
Hail Mary  
Gegrüsset seist Du, Maria

22. piena di grazia  
pleine de grâce  
full of grace  
voll der Gnade

23. Il Signore è toco  
le Seigneur est avec vous  
the Lord is with Thee  
der Herr ist mit Dir

24. tu sei benedetta fra le donne  
vous êtes bénie entre toutes les femmes  
blessed art Thou amongst women  
Du bist gebenediet unter den weibern

25. e benedetto il frutto de tuo seno Gesù  
et Jésus, le fruit de vos entrailles, est béni.  
and blessed is the fruit of thy womb, Jesus.  
und gebenedeit ist die Frucht Deines Leibes,  
Jesus.

26. Santa Maria, Madre di Dio  
Sainte Marie, Mère de Dieu  
Holy Mary, Mother of God  
Heilige Maria, Mutter Gottes

27. prega per noi  
priez pour nous  
pray for us  
bitte für uns.

28. poveri  
pauvres  
poor  
arme

29. peccatori  
pécheurs  
sinners  
Sünder

30. adesso  
maintenant  
now  
jetzt

31. e nell'ora  
et à l'heure  
and at the hour  
und in der Stunde

32. della morte nostre  
de notre mort  
of our death  
unseros Todes

33. Così sia.  
Ainsi soit-il.  
Amen.  
Amen.

#### **Gloria Patri**

91. Gloria  
Gloire  
Glory by  
Ehre sei

92. al Padre  
au Père  
to the Father  
dem Vater

93. al Figliuolo  
au Fils  
and the Son  
und dem Sohne

94. ed allo Spirito Santo  
et au Saint-Esprit  
and to the Holy Ghost  
und dem Heiligen Geiste

95. Come era in principio  
Comme il était au commencement  
as it was in the beginning  
Wie es war in Anfang

96. Così ora e sempre  
maintenant et toujours  
is now and ever shall be  
so auch jetzt und allezeit

97. e per tutti i secoli.  
et dans les siècles des siècles.  
world without end.  
und in Ewigkeit.

98. Così sia.  
Ainsi soit-il.  
Amen.  
Amen.

#### **Credo**

34. Io credo  
Je crois  
I believe  
ich glaube

35. in Dio padre Onnipotente  
en Dieu le Père tout-puissant  
in God the Father Almighty  
an Gott, den Allmächtigen Vater

36. Creatore del Cielo  
Créateur du Ciel  
Creator of heaven  
Schöpfer des Himmels

37. e della terra  
et de la terre  
and earth  
und der Erde

38. Io credo  
Je crois  
I believe  
Ich glaube

39. in Gesù Cristo  
en Jésus-Christ  
in Jesus-Christ  
en Jesus Christum.

40. suo Figliuolo unico  
son Fils unique  
His only-begotten Son  
seinen eingeborenen Sohn

41. Signor nostro  
Notre-Seigneur  
Our Lord  
Unsera Herrn

42. Il quale fu concepito per virtù  
dello Spirituo Santo  
qui a été conçu du Saint-Esprit  
who was conceived by the Holy Ghost  
der empfangen ist vom heiligen Geiste

43. naeque di Maria Vergine  
est né de la Vierge Marie  
born of the Virgin Mary  
geboren aus Maria der Jungfrau.

44. pati  
a souffert  
suffered  
gelitten

45. sotto Ponzio Pilato  
sous Ponce Pilate  
under Pontius Pilate  
under Pontius Pilatus

46. fu crecifisso  
a été crucifié  
was crucified  
gekreuzigt

47. morto  
est mort  
died  
gestorben

48. e sepolto  
a été enseveli  
was buried  
und begraben

49. Discese adl'Inferni  
est descendu aux enfers  
He descended into hell  
abgestiegen zu der Hölle

50. il terzo glorno risuscito da morte  
le troisième jour est ressuscité des morts  
the third day he arose again from the dead.  
Am dritten Tagen wieder auferstanden von den Toten
51. Sali al Cielo  
est monté aux cieux  
He ascended into heaven  
aufgefahren in den Himmel
52. siedo alla dostra di Dio Padre Onnipotente  
est assis à la droite de Dieu, le Père tout-puissant  
sitteth at the right hand of God the Father Almighty  
sitzet sur Rechten Gottes, des allmächtigen Vaters
53. Di là ha da venire, per giudicare  
d'où il viendra juger  
from thence he shall come to judge  
von dannen er kommen wird zu richten
54. i vivi  
les vivant  
the living  
die Lebendigen
55. ed i morti  
et les morts  
and the dead  
und die Toten
56. Credo  
Je crois  
I believe  
Ich glaube
57. nello Spirito Santo  
au Saint-Esprit  
in the Holy Ghost  
an den Heiligen Geist
58. la santa Chiesa Cattolica  
la sainte église catholique  
the holy Catholic Church  
die heilige katholische Kirche
59. la comunione dei Santi  
la communion des Saints  
the communion of Saints  
Gemeinschaft der Heiligen
60. la remissione dei peccati  
la rémission des péchés  
the forgiveness of sins  
Nachlass der Sünden
61. la risurrezione della carne  
la résurrection de la chair  
the resurrection of the body  
Auferstehung des Fleisches
62. la vita eterna  
la vie éternelle  
and life everlasting  
und ein ewiges Leben
63. Così sia.  
Ainsi soit-il.  
Amen.  
Amen.

## DECALOGO

- (64–66) 1. Adora e ama il signore Dio tuo con tutte il cuore.  
 Un seul Dieu tu adoreras et aimeras parfaitement  
 I am the Lord Thy God; thou shalt love the Lord thy God with thy whole heart.  
 Ich bin der Herr, dein Gott; Du sollst keine fremden Götter neben mir haben.  
 du sollst dir kein geschnitztes Bild machen, un es anzubeten  
 du sollst den Herrn, deinen Gott, lieben. . .
- (67–69) 2. Non nominare il nome di Dio invano.  
 Le nom de Dieu ne jureras ni sans raison ni fausement.  
 Thou shalt not take the name of the Lord thy God in Vain.  
 Du sollst den Namen Gottes nicht eitel nennen.
- (70–72) 3. Ricordati di santificare le feste.  
 Les dimanches sanctifieras en servant Dieu dévotement.  
 Remember that thou keep holy the Sabbath day.  
 Gedenke, dass du den Sabbat heiligest.
- (73–74) 4. Onera il padre e la madre.  
 Tes père et mère honoreras, les assistant fidèlement.  
 Honour thy father and mother.  
 Dusollst Vater und Mutter ehren, damit du lange lebest auf Erden.
- (75–77) 5. Non ammazzare.  
 Homicide point ne seras sans droit ni volontairement.  
 Thou shalt not kill.  
 Du sollst nicht töten.
- (78–80) 6. Non fornicare.  
 L'impureté ne commetras de corps ni de consentement.  
 Thou shalt not commit adultery.  
 Du sollst nicht chebrechen.
- (81–83) 7. Non rubare.  
 Le bien d'autrui tu ne prendras ni retiendras injustement.  
 Thou shalt not steal.  
 Du sollst nicht stehlen.
- (84–85) 8. Non dire il falso testimonio.  
 Faux témoignage ne diras ni mentiras aucunement.  
 Thou shalt not bear false witness against thy neighbor.  
 Du sollst kein falsches Zeugnis geben wider deinen Nächsten.
- (86–87) 9. Non desiderare la persona d'altri.  
 Désirs mauvais repousseras pour garder ton coeur chastement.  
 Thou shalt not covet thy neighbour's wife.  
 Du sollst nicht begehren deines Nächsten Weib.
- (88–90) 10. Non desiderare la roba d'altri.  
 Bien d'autrui ne convoiteras pour l'avoir malhonnêtement.  
 Thou shalt not covet thy neighbour's goods.  
 Du sollst nicht begehren deines Nächsten Gut.

## DECALOGO

- CARTE DES EXPÉDITIONS CHEZ LES ESQUIMAUX, DE ÉMILE PETITOT, P<sup>re</sup> M<sup>re</sup>.  
DRESSÉE PAR LUI-MÊME  
de 1862 à 1875







